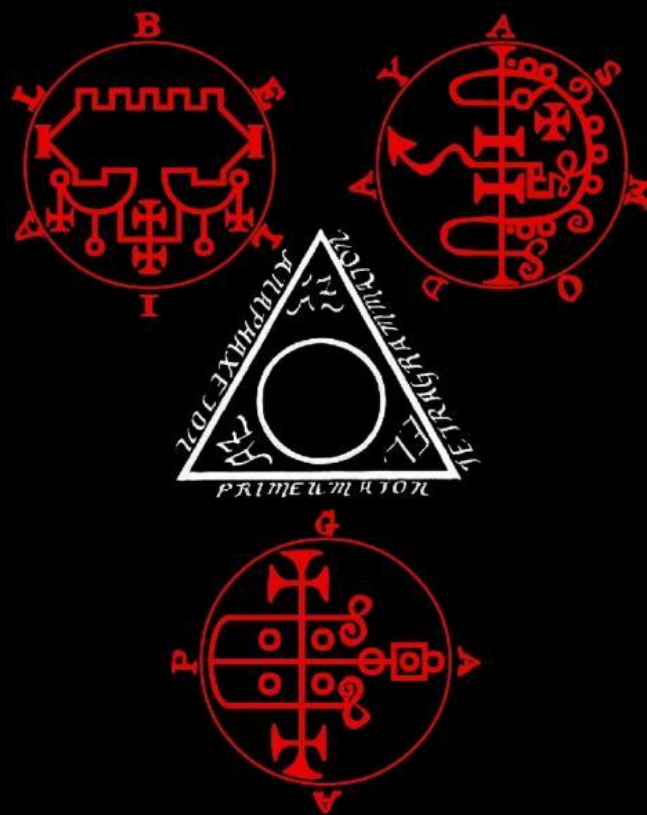


VISIT...

LANZAROTE
Caliente.COM

Luciferian GOETIA



The Book of Howling
MICHAEL W. FORD

Material protegido por derechos de autor

LUCIFERIAN GOETIA

The Book of Howling

MICHAEL W. FORD

Created with

 **nitro**^{PDF} professional
download the free trial online at nitropdf.com/professional

Reworked, Written and inspired from the original manuscript and from Daemonum by Weyer.

LUCIFERIAN GOETIA

To Restore the Sorcerous Path and the Art of Luciferian Ascension

Illustrations also by Original Manuscript Sigils, Aleister Crowley reworked Sigils from the 1904-1976 Equinox Edition with new drawings.

Inspired from the original manuscript edition, also the irreplaceable Goetia translated by

SAMUEL LIDDELL MACGRAGOR MATHERS EDITED, ANNOTATED AND INTRODUCED BY ALEISTER CROWLEY

Re-Print Issued by Equinox Publishing, London, 1976.

Also inspired by the meticulous and scholarly Illustrated Second Edition with annotations by ALEISTER CROWLEY and edited by HYMENAEUS BETA (Weiser 1995)

The edition is intended as a personal grimoire Working. My original focus was to rework the Goetia in a modern Luciferian form, which focused on the development of the Will and the Self through Antinomian Left Hand Path techniques. Thus the Book of the Howling of the Witches is now embodied with the spirit of the Adversary.

ISBN 978-1-4303-1569-8

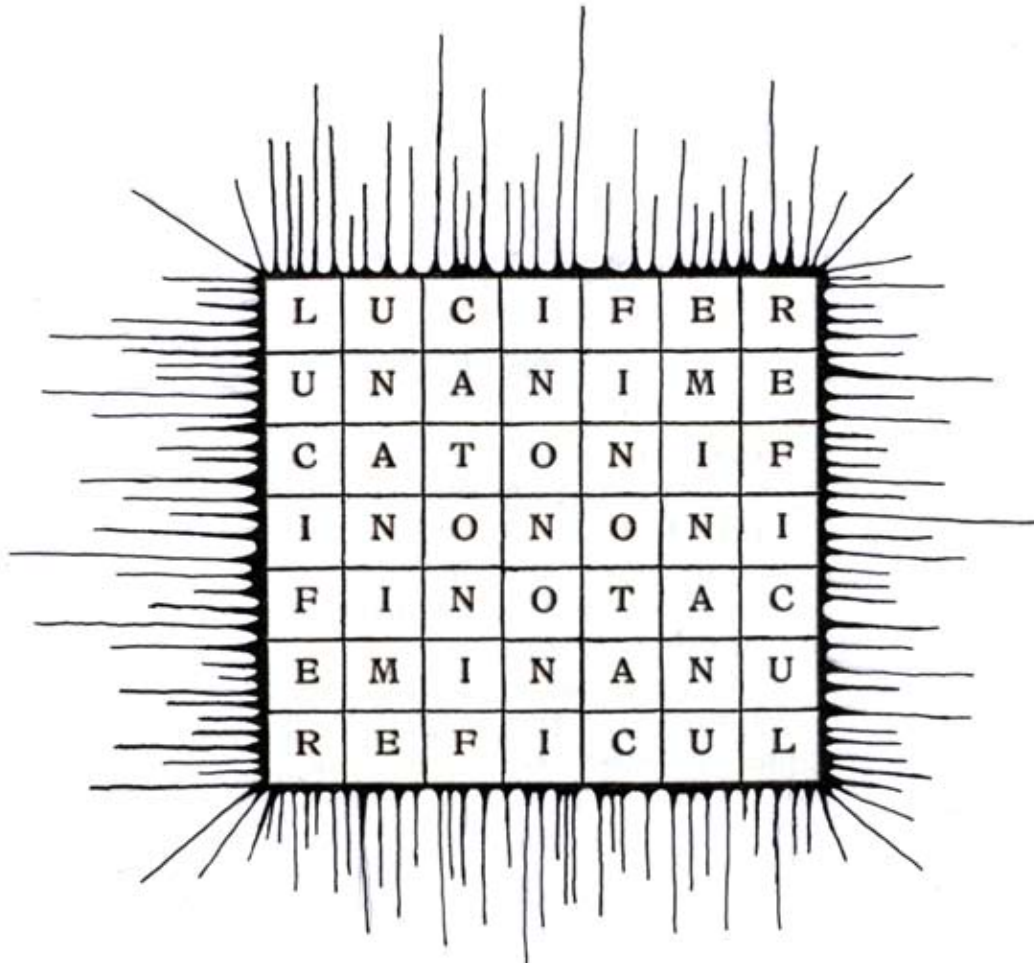
Illumination Spell of the Seeker

The Perception of the Serpent's Mind who in the
Dream of the Celestial and Infernal shall walk between
the Worlds..

Unto the Angelic Soul and fiery essence of the serpent,
who comes as shadow but is revealed as Light.

I charge thee to open the gates of this book to those
who are of its blood – one who may take the
knowledge of the pages – In the in-between worlds of
dreams do come forth, that the seeker shall be
transformed in new shadow to the presence of the
Emerald Light. I charge thee with guarding this book
by the dreams of those unwilling to grow and become
in the Light of the Serpent-Angel.

By Air and Dream we enter the Circle



THE PRELIMINARY DEFINITION OF BLACK MAGICK

It is significant to explain the definitions within the context of this book, to not only in some manner set the foundation but also the suggestion of a successful application of this grimoire. This book is not meant for the individual to develop profane behavior, antisocial actions nor abhorrent philosophy which may be defined as not-healthy for the self. The essence of this book is exploring the Luciferian foundations of human evolution, the next step in our spiritual and philosophical ideologies. Any negative behavior or criminal actions (as defined by current society) is considered a deterrent from our individual evolution, thus is not acceptable.

Magick is the Highest Art of conscious elevation; it is the specific ascension of the self and an opening forth of Higher Articulation of Self. Magick is the Arte of the Sun, which is fertile and beautiful, the very foundation built in Gold brilliance. Magick is the evolution of the Spirit and the Self, the very path of mediation between us and our Gods. It is ultimately however the separation from us from all Gods and the Emerald Crown of which we adopt – we Become as Gods and Goddesses individual and beautiful in many ways.

Black Magick and Witchcraft is the art of the Fallen Angels, the Watchers and the Children of Cain. It is the art of encircling the shadows of darkness and light to serve your will and create through your own being.

Black Magick as revealed in current standards is the art of Self-Deification through Antinomian processes, that by the self separating from the natural order do we move in-between the world of waking and dreaming. In the Art of Primal Sorcery this is defined as Encircling/Ensorcelling the Self in the Dragon's being. The Circle in the modern context of Magick and Ceremonial Workings is not designed to keep forces out, such as being a philosophy which if employed in this manner, will lay a foundation which causes the magician to fail from the start. The Circle is a Span of self control; it is our influence of who we are and what we will become. Do not fear forces outside the self, your greatest enemy is within. Any magician who is able to

summon any spirits in the Goetia should be prepared to face that which they call – or else suffer the consequences. The modern magician understands that no Work may be successful is the intent is not pure and clear. If you seek to summon one of the Djinn of the Goetia, understand how the spirit relates to your mind, how it will manifest in yourself. Do not summon something that which you are not comfortable in working with. Do not on the other hand fear the very forces which you seek to command, be it Angelic or Demonic.

Black Witchcraft is working with averse or 'black' forces which are translated as shadow aspects of the sorcerers psyche. These shadows of the self are essential to our own self-development and becoming as individuals. It requires that the witch be well disciplined and also well balanced, save from the gates of failure and madness. To look into the Eye of Set and Lilith-Hecate or even Ahriman is to face off forces which would devour any not prepared to become bearers of the Black Flame, a Luciferian Spirit themselves. Once this Pact is made, when the Sigillum Diaboli is upon the mind, spirit and body, then there is no turning back – only the ascension of the spirit as 'beyond' the mortal clay.

In the modern world of magicians, Sathan is our initiator and stimulator of the psyche. One should remember, in Pre-Islamic lore Satan/Azazel is considered the Imagination – Sufism recognizes Satan as the imagination itself. Sathan is thus our announcer of the path, the very fountain of our attainment. In the view of a God form and model, Lucifer (Sathan) is an ideal form to align with in an initiatory sense. Azazel rebelled against the natural order (God – Ain Soph) as he sought independence, fell to the realms of earth and awoke in Hell (earth – the chthonic realm). Rather than fearing and cowering, hiding, Lucifer understood he was an independent Mind and existed independently from the natural order and roused all other fallen angels to stand strong. In this context, Lucifer was creating Order from Chaos. This is a seeming model of the initiate, that we Work towards recognizing our own sense of being, and to expand the circle of control.

The Demons of the Goetia are initiatory forces as well.

Consider the definitions of Angel and Demon. The significance is beneficial in the context of this grimoire. Angelic Spirits are solar/air based spirits who possess a higher articulation of being, that is, they resonate with the more developed aspects of the self i.e. communion with the Initiatic Guide/Holy Guardian Angel. Demons are spirits/fallen angels which proceed to grow in shadows and the darkness of the earth, but are as significant and beneficial as Angelic Spirits. In unity these Djinn are of Fire and Air, thus enflame the very essence of self in the illumination of being (Black Flame – Self-Perception and Being).

Black Witchcraft is the development and refinement of the Self on every level. It can be unpleasant such as questioning yourself and testing your limits, and it can be pleasure filled. It is necessary not to grow lazy while working with these spirits, as the Work will then disintegrate and cause numerous problems. Stay focused and resilient to the purpose of the Work – yet do not allow spirits to control or alter your thoughts. The challenge is great, few will be able to pass beyond the testing grounds of this Grimoire, nor understand the translation therein.

Please understand that this grimoire was not created because I felt I could produce something better than Aleister Crowley, nor a sign of disrespect for the original work. On the contrary, it is a love of the original that this edition was created. It is a partial map and record of my personal Work as one of the Luciferian Path, and something which I felt should have a new approach presented. The new presentation of this Work will no doubt open some gates which should not have been opened, or rather needed to open for sometime. Zazas, Zazas, Nasatanada Zazas – In these words, I weave this spell..

-Michael W. Ford, Dark Moon, April 1st, 2003.

NECROMANCY AND THE INVIGORATION OF SHELLS

The traditional method of Goetic Sorcery is a methodology of Christian supplication, commanding and forcing an external spirit or demon to act according to the desire of the so-called magician. When first approaching Goetia, I found the applications of Christian spells useless and equally as degrading for myself as it was for any "spirit". If the Goetia is a book of mastery of the earth, encircling belief and commanding results thereof, I knew that the sorcerous path must be created anew.

The 72 spirits of Solomon as called Demons bound by the Hebraic Mage in ancient times provide a powerful lesson of power to humanity. The most devout Atheist may regard this book as nonsense, but I pray for a moment for you, the reader to humor a different approach.

Think of the Luciferian Goetia as a map of discovering latent dispositions, therein hidden aspects of the unconscious mind which may be formed and willed strengths in the self. As with any aspect of the human mind, such impulses, if unbridled, may be weaknesses which cause self-destruction. The very essence of the Path of Luciferian Witchcraft is the solidification of Knowledge, transformation into Wisdom and resulting in Power.

Those who seek to master the Infernal Book of BELIAL, ASMODAY and GAAP will find them as the "Prince of this World" just as the Biblical Satan. Mastering the Darkside of the Brain is perhaps one of the most challenging aspects to anyone. How many have dabbled in so-called "Magick", when confronted with the darkness in the self run away? How many give up after a curse, when something goes wrong or does not happen? What does that say for the Will of the individual?

Necromancy is traditionally the calling of the spirits of the dead. Could Necromancy be as well the ensorcelment of the spirits within the self – the very 'ancient ones', sleeping and seeking to be invigorated to a semblance of life yet again? The shells of the Qlippoth are indeed made strong within once the sorcerer has drank from the cup of venom, the 'divels chalice' as some medieval writer may say...

When working with Goetic spirits, visualize their sigils: the lines, turns and angles of the signs – redesign them to your desire if need be! Focus on the core attributes, the meanings behind them: If Belial is the Patron spirit, you would focus on the mastery and command or persuasion of your world.

Necromancy is the art of summoning and encircling (sorcery) the shades of the dead. This may represent 'dead' or atavistic memories, the latent subconscious, sleeping aspects of the mind. One may summon these up through the subconscious to the conscious mind, which can prove very dangerous. This type of necromancy was worked intensely through the writings and art of Austin Osman Spare, which no doubt was the modern aspect which linked a purposeful path between the medieval and modern magical mind.

You will find THE CALL TO CHAOS – a Prayer of devouring your Gods. This work is meant to be simple – an inner direction to define the essence of the Luciferian, one who is without a master. One who devours, consumes and gains the strength of a spiritual force even stronger than he or she. The argument is not if that could be proved, but that to become a God you must Think like a God.

In summary, Magick begins within.

Michael W. Fuchs



January 27th, 2007

LUCIFERIAN GOETIA

The Path of the Shadowed Ones Illuminated

Considered for centuries a grimoire of “low” magic, the Goetia (loosely translated as “howling” or “wailing”) has been a tome of forbidden black magic. The 72 Spirits of Solomon were meant as a tool of cursing and empowering ones’ lusts. While this may continue to be an aspect of Lesser or Low Black Magic, the Magic of Theurgy (high sorcery) has not been a connection in detail explored – until now.

Theurgy is High Magick, or High Sorcery. It is the development of the self in Light and aimed at bettering ones being on numerous levels. “Light” may refer to the perception of being, as Lucifer who is the Lord of the Sun and the Emerald Crowned Initiator of Magick. Theurgy would be the path of invoking the genius or Guardian Angel of the Self. This operation has been dealt with in length in the works of Abramelin, Aleister Crowley’s Liber Samekh and equally brilliant writings by Jake Stratton-Kent and Charles Gonzales. The “Preliminary Invocation” as it was published in Crowley’s 1904 edition, was developed from the London Papyrus 46, being a Greek Exorcism Rite which was translated by Charles Wycliffe Goodwin and published in 1852. It was indeed Aleister Crowley who asserted correctly so that the supreme ritual was the one to invoke the Holy Guardian Angel, as this led to the path of individual perfection. This is a common ground of which the Left Hand Path and the Right Hand Path practitioner may agree. The paths become clearly defined when the RHP seeks to reach spiritual perfection, then letting the consciousness be joined in union with the divine light, or the Hebrew Ain Soph, which is Limitless Light. The LHP practitioner views consciousness and being as beautiful, sacred and worth developing and strengthening. The consciousness from the unveiling of ones True Will or Daemon/Angel would seek to further become like Lucifer and be independent, isolate and separate from the Ain Soph, or Limitless Light. One should remember, it is the Limitless Light from which Azazel – Lucifer sought to be independent from.

Goetic Sorcery is indeed a tough, powerful and to some a dreadful real grimoire. Those who have hissed and vibrated the sacred names and candle lit summons of the demons of this book have empowered it to heights which revival the legends of Faust and even Horror

fiction author H.P. Lovecraft and his tales of the macabre. With Aleister Crowley, whom, in his youth brought forth the shades of the Goetia into Boleskine and other homes, he did so in an experiment of Will. While on the surface, he had appeared to consciously evoke the Goetic spirits to appease his carnal desires, and other material quests; subconsciously he was breaking ground for the development of the Will.

The Lemegethon or Goetic Sorcery as it is called is indeed a forbidden yet essential tool in magical practice. In specific areas of what is termed Luciferian Witchcraft and Magick, a definitive purpose is expounded in the Nature of the Goetic spirits.

Magick as itself is defined to raise one up, to ascend. As Magick is an Empyrean¹ Work, which defines and strengthens the Will (or the Will strengthens Magick) so that a union be brought with the Baphometric Statements, As Above, So Below. The Goetia is a work of Black Magick. One often views Black Magic (k) in the perception of Aleister Crowley, being the malicious workings of sorcery. A modern or should I say realistic perception is that Black Magick is the arte of ensorcelling the self, building and isolating the psyche. The goal is specifically a higher articulation of the soul and the Will of the individual. It is considered Black because this is the symbol of the unknown, such is a large part of the psyche and subconscious.

The Black Magician is therefore one who Works on the self, building and defining the character of "I" or being. The Sorcerer is thus one who encircles energy and the spirits of the dead and the subconscious around the self; to strengthen and explore the avenues of a strong and open mind. The Black Magician also understands the respect which is necessary with working with exterior forces which often relate in an interior context. This is the key to the Goetic Sorcery path which is for this reason considered dangerous. The Path of Magick is that Godform of Lucifer, the Angel perfected. The Luciferian spirit is fire born, alive, vigorous and strong in Will and Pride. Lucifer Ascends in the Sun, and Falls with the Darkening of the Moon. This is the Path of Magick itself – AS ABOVE, SO BELOW.

The Luciferian model is presented strongly in this book, as this is a gateway or key to the mind expanding and developing. No longer shall the horrid sickness of Christianity be brought down in the Goetic

¹ Same as Celestial or Aethyric Magick, represents the air and highest heavens. Term used originally in early Zoroastrian writings.

Work – No longer shall the weak of mind approach this tome without duress. The Walls are torn down yet they are at the same time built higher than they ever have been before.

Goetic Sorcery should in itself be the grammar and foundation for the Arte of Magick, which is to ascend in the light and warmth of the Sun. In order to fully understand and perceive the Self and the Light within one must explore the Demonic or Infernal realms. They often bring swift success, and a meteoritic fall into flame – instead of the self within igniting the exterior brings fire unto the self, destroying it. Be the Flame that is the Torch of Magickal Arte.

PRELIMINARY WORK

As one explores and seeks to understand those deep desires which motivate, inspire and sometimes terrify us, we are building a strong blackened tower of self. This allows us to not only understand our feelings and perceptions, but the possibilities of becoming something better. Goetic Sorcery as it is a tool of darkness; it is also a tool of strengthening the self – one of fiery light. One must observe the nature of Goetic Spirits, which generally may be harmful or beneficial depending on how may approach them. In a modern context, the Magician is now able to step out of the medieval mode of summoning separately – rather the sorcerer now moves forward into the Point between the summoner and the summoned. This is the Axis of which all change, self-deification and the widdershins dance of the Adversary is accomplished and developed. One may perform rites based around the Princes of the Infernal Realm or the Sub-princes accordingly. Much of this useful information may be found in the S.L. MacGregor Mathers translated “The Book of the Sacred Magic of Abramelin the Mage”.

THE FOUR INFERNAL PRINCES



LUCIFER – East (from Lux Fero, Light Bearer. A common “Shadow” association is Lucifuge, latin for “fly the light” and may have close associations with Mephistopheles. Lucifer in this aspect is the Angel of Light, the Adversary. Lucifer is a title which is beheld by the fire djinn Azazel being the first angel, fallen from the stasis of light. By this manner, Lucifer is the liberator and developer of humanity with his gift of the Black Flame, or individualized self-perception.

LEVIATHAN - West (from LVTHN, the Crooked Serpent/Dragon of the Sea. Leviathan is the Daemon of Immortality and initiation, that the Beast and Scarlet Whore moves through to arise from the Oceans as the Beast 666, the Solar Spirit of manifestation and creativity.)

SATAN – South (from the root SHTN, meaning Adversary. Satan is the name associated with Azazel the Fire Djinn, who is also Lucifer and Samael. The Goat with One Thousand Names by form. Satan = Set-an, the ancient Egyptian God of Darkness, Chaos and Isolation.) Satan is the Adversary, whose symbol can be viewed as a Forked Stave which rises in the Noon-tide Sun.

BELIAL – North (from BLIOL, a wicked one. Belial is the Spirit of the earth, created second after Lucifer/Azazel as a powerful Angel. Belial is a powerful daemonic and angelick spirit and initiator, and is associated with both the infernal and celestial.)

The Sub-Princes are (and should be considered Shadow forms of the Infernal Princes)

SAMAEL – East (being the Angel of Fire who is Azazel. Samael is the Demon prince who is married to Lilith and father of Tubal-Cain. The root word of Samael is SML, which translates "Idol or image".)

AZAEEL – West (associated with Azrael, the Angel of Death or the Egyptian Anubis, the God of the Dead. Azael represents the West and the Realm of Twilight.)

AZAZEL – South (associated with the element Fire, as Azazel is the Fire Djinn of Islamic Sufism. In Hebrew Azazel is the Scape Goat, associated with the root OZ, meaning Goat and Devil, sexual force.)

MAHAZAEEL – North (associated with Earth, being Cain or the Egyptian Set as the Lord of the Earth in Typhonian Lore. Mahazael comes from the root MHZAL, meaning to Consume and Devour and is associated with AMAIMON, a Grand Daemon.)

ASMODEE:

Originally from the Persian Eshem/Aeshma, the demon of the wounding spear. Known in the West as "Asmodeus," and sometimes "Chashmodai". Asmodee is derived from the Hebrew word "Asamod," = to destroy or exterminate; and by others from the Persian verb "Azmonden," = to tempt. Rabbis have written that Asmodeus was the child of the incest between Tubal-Cain and his sister Naamah. A Demon of impurity, Asmodeus is considered a powerful spirit of initiation in the Luciferian tradition.

BELZEBUD:

"Beelzebub", "Baalzebub", "Beelzebuth", and "Beelzeboul" from the Hebrew, BOL, = Lord, and ZBVB, = Fly or Flies; being the Lord of Flies. Some consider the Greek word Diabolos, whence are derived the modern French and English "Diable" and "Devil".

ORIENS:

These four names of Oriens, Paimon, Arion, and Amaymon, are additional evil kings of the four quarters of the World, under the traditional powers of Satan, Lucifer, Belial and Leviathan. The Latin, Oriens, meaning rising or Eastern. This name is also written Uriens, from Latin, URO, = to burn, or devour with flame Uriens is said to be medieval title of the Devil/divell. Rabbis of old write that he is also

called SMAL, Samael, derived from the Hebrew root SML, which is "a figure, image, or idol". This is of course, the patron Spirit or one half of the Adversary, a chief evil spirit.

PAIMON:

Known also as "Paymon" and "Paimonia". Derived from the Hebrew root POM, = to agitate or strike forward. Paimon is also called by the title of OZAZL, Azazel, Its derivation is from OZ, = a goat. It is suggested that this name refers to Scape Goat but also a demon to whom that animal was dedicated. In Rabbinic demonology it is always used to mean one of the chief demons. Paimon is a Luciferian Spirit/Divell who is subject to the Power of the East, of Lucifer the Fallen.

ARITON:

Called also "Egyn." This name is said to be derived from the Hebrew ORH, = to lay bare. Also Ariton is said to be connected with the Greek AIX, AIGOS, = a goat. This spirit is also called OZAL, Azael, from the root OZ, which means both a goat, and also sexual vigour, vehemence of force; thus close to the word "Azazel".

AMAIMON:

Called Amaymon is meant to roughly translate "terrible violence and vehemence". This daemon is also called MHZAL, Mahazael, from the root MZ, = to consume, or devour.

TIMES OF INVOCATIONS ACCORDING TO THE FOUR KINGS

The above spirits are called Great Kings by the Goetia, their names are often varied. The traditional four great infernal kings are of course Satan, Lucifer, Belial and Leviathan, while many Rabbins have named them Samael, Azazel, Azael and Mahazael or Uriens, Paymon, Ariton and Amaimon. Another version is found as AMAYMON, CORSON, ZIMIMAY and GOAP. It is written that they should only be called upon during great occasions. The Chief Kings are traditionally to be called from 9am to 12 noon as well as 3pm until sunset. Marquises may be bound from 3pm until 9pm at night and from 9pm until sunrise. Dukes may be evoked/invoked from sunrise until 12 noon in clear weather and prelates may be ensorcelled from any hour of the day. Knights may be callewd from the dawn until sunrise or from 4pm until sunset. Presidents may be called anytime except twilight or at night unless the sorcerer calls forth one of the Four Kings.

Of the Descending Hierarchy

Called also the decans of the Twelve Signs

The Arch-Devils

These are the demons which rule over the twelve signs; they are presiding under the supreme rule of the Infernal dignitaries Paimon, Amaimon, Egym and Uriens.

Aries 0 - 4 March 21 - 25 Ipos

Aries 5 - 9 March 26 - 29 Glasya-labolas

Aries 10 - 14 March 30 - April 3 Furfur

Aries 15 - 19 April 4 - 8 Marax

Aries 20 - 24 April 9 - 14 Renove

Aries 25 - 29 April 15 - 19 Botis

Taurus 0 - 4 April 20 - 24 Salleos

Taurus 5 - 9 April 25 - 29 Bathim

Taurus 19 - 14 April 30 - May 4 Valefor

Taurus 15 - 19 May 5 - 9 Aim
Taurus 20 - 24 May 10 - 14 Bime
Taurus 25 - 29 May 15 - 20 Ashtaroth
Gemini 0 - 4 May 21 - 25 Buer
Gemini 5 - 9 May 26 - 31 Foras
Gemini 10 - 14 June 1 - 5 Goap
Gemini 15 - 19 June 6 - 10 Marax
Gemini 20 - 24 June 11 - 15 Marbas
Gemini 25 - 29 June 16 - 21 Botis
Cancer 0 - 4 June 22 - 26 Gamigin
Cancer 5 - 9 June 27 - July 1 Amon
Cancer 10 - 14 July 2 - 7 Renove
Cancer 15 - 19 July 8 - 12 Forneus
Cancer 20 - 24 July 13 - 17 Leraje
Cancer 25 - 29 July 18 - 22 Marchosias
Leo 0 - 4 July 23 - 27 Baal
Leo 5 - 9 July 28 - Aug. 1 Beleth
Leo 10 - 14 August 2 - 7 Paimon
Leo 15 - 19 August 8 - 12 Belial
Leo 20 - 24 August 13 - 17 Asmodai
Leo 25 - 29 August 18 - 22 Purson
Virgo 0 - 4 August 23 - 27 Buer
Virgo 5 - 9 August 28 - Sept. 1 Foras
Virgo 10 - 14 September 2 - 7 Marax
Virgo 15 - 19 September 8 - 12 Goap
Virgo 20 - 24 September 13 - 17 Marbas
Virgo 25 - 29 September 18 - 22 Botis
Libra 0 - 4 September 23 - 27 Zepar

Libra 5 - 9 September 28 - Oct. 2 Salleos
Libra 10-14 October 3 - 7 Berith
Libra 15 - 19 October 8 - 12 Allegos
Libra 20 - 24 October 13 - 17 Bathim
Libra 25 - 29 October 18 - 22 Agares
Scorpio 0 - 4 October 23 - 27 Ipos
Scorpio 5 - 9 October 28 - Nov. 1 Glasya-labolas
Scorpio 10 - 14 November 2 - 6 Marax
Scorpio 15 - 19 November 7 - 12 Renove
Scorpio 20 - 24 November 13 - 17 Botis
Scorpio 25 - 29 November 18 - 22 Bifrons
Sagittarius 0 - 4 November 23 - 27 Barbatos
Sagittarius 5 - 9 November 28 - Dec. 2 Buer
Sagittarius 10 - 14 December 3 - 7 Vassago
Sagittarius 15 - 19 December 8 - 11 Stolas
Sagittarius 20 - 24 December 12 - 16 Sitri
Sagittarius 25 - 29 December 17 - 21 Seere
Capricorn 0 - 4 December 22 - 26 Sabnock
Capricorn 5 - 9 December 27 - 31 Vine
Capricorn 10 - 14 January 1 - 5 Haagenti
Capricorn 15 - 19 January 6 - 10 Balaam
Capricorn 20 - 24 January 11 - 15 Orobas
Capricorn 25 - 29 January 16 - 19 Andras
Aquarius 0 - 4 January 20 - 24 Phoenix
Aquarius 5 - 9 January 25 - 29 Vepar
Aquarius 10 - 14 January 30 - Feb. 3 Crocell
Aquarius 15 - 19 February 4 - 8 Dantalion
Aquarius 20 - 24 February 9 - 13 Focalor

Aquarius 25 - 29 February 14 - 18 Zepar

Pisces 0 - 4 February 19 - 23 Barbatos

Pisces 5 - 9 February 24 - 29 Buer

Pisces 10 - 14 March 1 - 5 Vassago

Pisces 15 - 19 March 6 - 10 Stolas

Pisces 20 - 24 March 11 - 15 Sitri

Pisces 25 - 29 March 16 - 20 Seere

THE RITE OF THE COILING DRAGON

(Leviathan, the Crooked Serpent)

The Darokin Walk of the coiling dragon is the averse trance-way of the Adversary, thus the initiate becomes as the image and essence of Shaitan through the invocation of the Four Powers under the Infernal Princes. In the coiling of this Black Light and Cunning Fire, may the sorcerer become isolated and strong against the natural order. The individual is separate, yet a fire made vessel of Azazel-Lucifer, known as Azal'ucel, the Daemonic Angel of Adversarial Awakening.

Begin the rite in the Southern Quarter, relative to Azazel, the initiator of the path. The sorcerer should construct the circle of the dragon as one uses in this Goetia, encircling the self in the announced conjurations of the Four Quarters.

Azazel – *I summon thee Fire-Djinn of the Southern Quarter, be the torch which would ignite me, immolate me in your presence, as your child on the path of Shadow unto Light.*

Samael – *Great Dragon transformed, I summon thee as Fulmino-Lucifer, the Morning Star of the East, the Serpent-Angel of the Emerald Crown who fell to earth – awaken now and open forth the gates of the imagination by Air and Dream.*

Mahazael – *Father of the Witch Spirit, who blesses and curses under the hidden and bright moon, I do summon thee forth unto me, initiator of flame and iron, come thou forth unto this circle. Horned Beast and Angel perfected, Awaken to my Northern Calls of the Earth! In hearth and forest shall you walk with me; in shadowed valley shall you walk as me; in desert and mountain shall you carry my body in thy circle of being! Mahazael, incarnate within!*

Azael – *As the candle burns out and as the sun fall into the darkness, I call unto thee Azael – Spirit of the Western Gates of twilight and the grave, I summon thee forth. Show unto me your mask of the dead and encircle me in the spirits of thy self, I seek to walk between the Darkness and the Light. I come unto you as the Beast from the Ocean, the Dragon arisen!*

*Open forth the path of Serpents! Open forth the path of the Dragon!
Hekas! Hekau! Hekas!*

WORKING WITH DEMONIC SPIRITS

Demonic Spirits are essential chthonic/infernal forces which are bound to and from the shadow and dark places of the earth. One should approach daemonic spirits as something other than the self. They are a testing ground; the ones who would have you face the skull containing the Waters of Leviathan, or initiation. They would have you drink deeply of the Gnosis which reveals the Luciferian Mind, that which questions and is strong within it. One should not approach the Goetic spirits with fear, if the mind is clear upon the initiatory intent then this is a building point of character associated with the spirit therein. Daemonic Spirits/Djinn are the phantasms which congress and communicate with those who partake of the Infernal Sabbat, the conclave of witches and sorcerous beings of night-walking dreaming gnosis.

Daemonic (Demonic) Spirits are often Fallen Angels; those who have tasted from the golden cup of the celestial realm of Lucifer, and by falling into the infernal realms have learnt the dark ways of their own sorcerous making. Such Daemonic forces are but in some ways mirrors of our self, we must gain by association and invocation. This, by this Work alone, will strengthen and develop the very self of the sorcerer, the ever changing Luciferian and Promethean Essence from which the body and mind it itself a Grand Grimoire of Shadowed Knowledge. Our soul must be enflamed as the Serpent and must work accordingly as the Devil in Flesh, the Tester of the limits and the initiator upon earth. Work always with a goal in mind and do not dabble with the Spirits of the Goetia. You have been warned.

WORKING WITH ANGELIC SPIRITS

Angelic(k) spirits are celestial or empyrean forces, based primarily in the element Air. They are commonly associated with Lucifer and are the higher articulated solar and lunar shadow forms of the initiatic guide, by one conjoined with the demonic spirit the self develops in balance, rather than repression and self-deception. Such Angels are fallen, and contain a Demonic or Infernal aspect to their character. Approach this with respect and seek to become like the essence you so seek. The Angelick Spirits of the Shemhamphorasch are the Guardians who lead one to the Threshold (Azazel, Shaitan). Spirits should be invoked as how Lucifer would command – by resolve and silent perception. Do not act upon impulse; rather refine your thought to work for you. Consider the higher articulation of the spirit and how this may associate with the balanced aspects of the self. In most cases the Demonic is in relation to the Angelic, a combination of Celestial and Infernal aspects. When invoking either Daemonic or Angelic spirits, one must control every thought based on the desire and Will, not to mention the impulses which may come forth. In most cases, the sorcerer will feel differently as he or she invokes the force that is the mind moves with 'inspiration' under the spirit summoned. Such methods of invocation act not in mere possession in most cases, rather activates areas of perception according to the individuals associations of inspirational knowledge or impulses. Angelic Spirits are those which infuse us with the Fire of Lucifer, that which fell from Heaven. This is the gnosis of the Celestial Sabbath – knowledge gained from the Spirits of the Air. The Luciferian Spirits (the Spirits of Air) are often celestial, white shades or blackened shapes, depending on the Lower or Higher nature of their being. It is the goal of the magician to be able to in an astral sense shape shift into either an illuminated or shadowed aspect of being, as is the reflection of the being.

Simplicity in Ceremonial Magick and Sorcery is significant to achieve a strong point of gnosis, or magical thought. The operator who is intent on summoning a spirit of the Goetia will be focused on this act, to where he or she identifies with the Daimon in question. To allow a clear and controlled pattern of magickal development, the sorcerer should be calm and focused before hand on a specific and willed outcome. No individual should enter the ritual chamber to perform Ceremonial Magick while lacking a defined intent and desire. Why are

you summoning the spirit? What do you wish to accomplish? How will you learn from this spirit? How will you implement the knowledge obtained from this act? How does this sharpen and define your being further?

Two aspects of the self may be crystallized in the development of the Body of Light and the Body of the Shadow; this is by a simplified comparison, the heart of the Adversary. The Adversary is perpetual evolution, storm and chaos. The Light aspect of the Adversary is the Order within the Self which comes through this changing and evolving Chaos of self. The Body of Light/Body of Shadow is directly tied in with the Holy Guardian Angel/Angelic Familiar/Higher Self.

The Ritual of the Holy Guardian Angel, Azal'ucel and The Invocation of the Adversary may be employed to achieve contact with this individualistic guide or Initiatic Genius. When you invoke, allow yourself to become enflame into points of ecstasy, you will grow from this.

THE BODY OF LIGHT

The Body of Light is the astral double which is used to align with the Angelic Familiar/Higher Self. This Daimon is called Azal'ucel, being the Sigillic Word combination of Lucifer + Azazel, being the Torch bearer and awakener through rebellion.

The Body of Light may be developed by meditation, yoga and other acts that you may visualize a white or fiery essence which rises from your flesh; it is a beautiful brilliance of white light, the Luciferian Spirit from the Sun. Some Will this light to change into a purple – brilliance or blackened flame within the center, from which an Eye arises. The Eye would represent the Eye of Set/Shaitan, the Adversary and Immortal Genius of Self.

The Azal'ucel Ritual and the Rite of the Adversary is a tool which is aimed at Willed practice to achieve contact with this Higher Self. It is used to also clear the mind and focus the self on the Work of which you will undertake.

The Body of Light is brought forth not through dreaming, but the Waking Plane/Conscious Mind. Find a comfortable place to meditate, decorated in such which would represent the Higher Self/Daimon. Anoint the neck and arms in Abramelin Oil and have the chamber lit with natural light if possible – allowing the Sun to enter the chamber. Remember, the point is to reach the empyrean or celestial realms of the Aethyr, the Higher Consciousness of Self.

While quietly meditating, envision the astral body growing, of which a great fire and light is rising above the physical body, envision and Eye within this fire. Raise yourself up in through the Aethyr, from which you are floating and rising in the sky. As you rise begin to visualize a Great Angel before you. There is a great wind which is violent and rushing about you and this Seraph. The angel is illuminated in bright light, with Eyes that are black despite the beautiful and strong continence of this being. The face is saturnine yet strong, and the aura you sense is tintured with darkness beneath the surface. The body of the angel is almost flame, and his crown is an Emerald Brilliance. In the hand of this Angel is a Forked Staff, which is cruel

looking and sharp. The Wings of this Fire Djinn are black and sharp, indicating an infernal aspect not so visible in the flames of self. As you stare into the Eyes of Azazel, called Lucifer or Azal'ucel, a lightning flash comes from his Left Eye into yours. As this flash strikes you, a voice is heard within your mind, a single question is asked. You will know this question as this moment occurs. Move yourself and your body of Light into this Angelic being, and allow your self to become engulfed in his fire. Let the eyes open in the astral plane with the eyes of Lucifer; you shall awaken in this light. Practice this frequently, until you feel an instinctual communication with this force. You are becoming in the Luciferian Light.

The Body of Light is used in scrying and of tarot workings as well. Allow the self to listen to the instincts which grant you foresight, this shall be a powerful tool in all that you do in daily life. It is highly recommended to Work with the Spirits of the Goetia after you have achieved a union with the Body of Light, to confirm self-control and focused direction.

THE BODY OF SHADOW

The Demonic or Infernal Aspect or Body of Shadow is equally as significant in the development of the self. The Shadow is developed by meditation initially and eventually by dreaming. One should approach the Shadow as the Devil-initiatic guide, be it as Mephistopheles, Belial, Lucifuge or Shaitan. Some Luciferians invoke the shadow as the Demonic Feminine, as Lilith – Hecate or Babalon, the Crimson Mother of Succubi and the Beasts of the Earth. Some view Ahriman as correctly the Initiatic and Sorcerous Daimon of the Shadow. The Shadow is the Vampyric Guide, the shape shifting and phantom body of self.

The Luciferian Path works with such Demonic Forces as Initiatic Guides, and is related directly to the self. The Shadow is significant as the Adversary as it is the Dreamin Body with sloughs off the waking physical body for the dreaming or astral plane to go forth to the Sabbat, or the darkness of night. This is the Immortal and Fiery Eye of Shadow, which aligned with the Body of Light, grows eternal and is able to separate from the physical body. When working with Goetic Demons or Angels, allow the Shadow and Light aspects of the self to invoke them and gain their knowledge and attributes, that under willed association, you will grow in the perception of self. That which you seek from such contact you will ultimately grow in self by doing such.

The Body of Shadow is developed by the following techniques:

Decorate your temple or chamber in a visually appealing manner, dragons, demons, the popular image of Set, Lilith, Babalon upon the Dragon, ect. The dark consciousness should be emanated within your Black Temple and that the Demonic force of which you shall become by this Work.

You may anoint yourself in Hecate Oil, Lucifer Oil or even Abramelin Oil. Sit quietly on a comfortable spot, facing a black or fogged mirror if possible. Begin first by staring into the mirror and focusing on the very features of your face. Seek to understand what you tell people by your features, who you are beneath the surface. This face will in turn become a mask of what you are underneath the socially constructed self-makeup. Begin focusing on what you are in the dark

aspects, that which drives you and your deep desires. Your form will change in the mirror, begin shaping it unto what shadow form you wish. Now close your eyes and begin to enflesh the Body of Shadow.

Visualize yourself summon a great blackened shadow, which is fiery and violet in the fire of spirit. The shadow has long beast like talons, a face which becomes both a Horned Demon Head, scaled with serpent skin and a Wolf head arising further from the shadows, growling in a human and beast union. Your shadow grows and expands, and may change form according to your Will and Desire. Descend below the earth, allowing your Ahrimanic Shadow to absorb and associate with other demonic elementals, feelings and emotions. Understand that this Shadow is you, it is the darkness cast down from the Bright and Illuminated Body of Light which you have summoned forth. You are perfection incarnate, Luciferian Brilliance and Darkness.

Now you may arise from the Demonium of the Earth to take flight with the wings of the bat or owl. Rise up into the stormy and cloudy night sky, and fly forth to the Sabbat Fires in the Ghost Roads of Hecate. As you fly you approach a great Shadow which is enflamed in front of you. This shape is hellish and demonic in every way. Its essence is black and haunting, but as you greet this form it will take shape. The face is that of the Horned Devil, the almost human visage which is scaled and speaks a deep and hidden ancient language with a Forked Tongue, his eyes are Yellow and Crimson, and you feel close to this being. The body is blackened shadow with talons holding a Forked Stave, which is the same as the Luciferic Angel you embraced previously. Another head arises from the shadow, which is the Animal shaped face of Set, which has a horn arising from the head of Blackened and Violet flame; its eyes are the same as the others.

The body is of great blackness, from which a plethora of beasts and demonic shapes circle the Daimon in a counter-clockwise manner. From the Left Eye of this Bestial Lord of Darkness, a great lightning flash shoots into your eyes, this throws you into a state of ecstasy. A single question is asked, which you know the answer to by instinct. You will never be able to turn back from the Path, as the Lonely Path of Godhood shall be marked upon your brow as the Mark of Cain. As you are shadow, allow yourself to grow close to this Infernal King and enter his essence. Open your astral eyes as this shadow, and understand you may take any form you wish. You are Vampyre, Incubus, Set-like and Immortal in essence. You become as Ahriman, the Infernal King who shapes the World according to his desire. You

may communicate and seek various points of congress with all Goetic Spirits in the Dreaming Plane, your gate is the Dream. This is the Sabbat Body of which you shall go forth.

You may fly forth to discover a Great Crimson Goddess before you. She is robed in Red, and her head is covered with a Caul bloody with the Mark of Birth. Her hands are pale ivory, with blackened and animal like nails, sharp and cruel. She is encircled with a Great Red Dragon, and two other heads emerge from her red robe – Hag Like and hissing with serpent tongues. You ask her to lift her Crimson veil, which she does – A skull is beneath, the Eyes are of blackness. Before you this skull becomes flesh and a face which is of great beauty looks at you. Her eyes are still Black as Pitch, and she speaks to you of that which you would tell no one. She knows you more than anyone else, lover friend or family member.

This Goddess, being Lilith called Hecate, Ruha-Az or Babalon is the Goddess of Flame, she is the succubus queen, Vampyre and Dragon rider. She opens forth her robe and spreads her lips wide, to reveal teeth and a slithering tongue. She invites you in. The teeth retract yet the tongue still slithers as you grow close. You shall go unto her, muse and lover, mother and harlot – Feel this sensual fire within, open your Eyes with Her within. She embraces you and you are drawn close to kiss her. Before she touches her lips with yours, she drinks of a golden chalice which is filled with blood. She licks your lips with another serpent tongue, and the taste of blood drives you deep within her. The embrace is the paramount of ecstasy, from which shakes the foundation of your being. As you are close to Her, another hand brings up a skull bowl of blood, which was catching the fornication of her lips below. This is Her sacrament, the elixir of the Beast and the Venom of the Infernal Sabbat. Drink Deep and know the Vampyric Reawakening to the Shadow.

When you go forth to the Sabbat or seek dreaming consultation with the Goetic Spirits, always remember this union with both aspects of the Shadow, and the Light. This is a mirror of yourself, that by Magick you become God-like, welcome to the awakening and BECOME!

An Invocation to the Holy Guardian Angel, Spirit of the Adversary who resides in Darkness and Light – Azal'ucel

The name '**Azal'ucel**' is a sigillic – word manipulation of two words, **Azazel** and **Lucifer**. As this is the initiator and God form of the Path of Sorcery, Lucifer is the illuminator of the Soul, the one who allows the magician to bask in the Light of Self and view ones own reflection in the emerald crown, the very Lucifer-stone which fell to earth and remains hidden within the earth, and partially in the heart of man.

This rite is designed to provide a short yet inspired Working of Invoking the Holy Guardian Angel, from which one shall seek the communion of their Higher Spirit, Genii, Daemon and True Will. As one comes into contact with the Angel-Daemon, an illuminated sense of self comes forth; a new type of being may begin to develop. The Oath of the Magician of the Luciferian Path is that of Illumination and the Great Work of Becoming. In the Workings of Goetic Sorcery, no matter if the invocations/evocations are done in the aims of Low Sorcery or High Sorcery, one should already have sought an operation of Will and the discovery of the Angel-Serpent Samael, the illuminator of the Path itself. The common logic behind this theory is that you would not take an operation without knowing where you wish to go, the plan of how you shall achieve your goal. Theurgy (High Sorcery) is the Luciferian Principle of Self-Development, the magician seeks to become like Lucifer.

The Ritual

Let the Sorcerer Cast a Cirde about him/her, the Leviathanic – Ourobouris Circle counter clockwise, then in the same fashion, move Widdershins in your alignment with the Four Daemon Princes and SubPrinces, in your own design. Summon then with an Enflamed Mind, the Dragon-Serpent which is the Angelic Essence of the Soul, the Eye of Azal'ucel shall burn forth from the darkness to reveal the Light.

The Circle itself is not a tool of keeping Spirits OUT, rather the circle is the concentration point of which the sorcerer summons forth the Energies within the Earth through Him/her self, that it is the ensorcelling of the shades and elementals of the self – the Great Arcana of the "I", or Luciferian Being. The circle should not be considered a means of protection, the magician who would fear and cower within a circle and still seek to summon forces which he will not become 'one' with, is not strong enough as an individual to understand and becoming in the Magickal Art. The Isolate and Beautiful Luciferian Initiate does not fear the forces of which he summons, rather embraces and by the Will controls them. The same type of mastery must be applied to The Summoning of Goetic Spirits, no matter the intent, but with an aspect of Respect for that which you call. Understand the Shades of the Dead have walked beyond the flesh, and should be viewed as advanced spirits which brings us knowledge and initiation. When invoking/evoking Goetic Djinn, know that these fire-born spirits who fell with Lucifer-Azazel, hold too a special knowledge – and the Self and individual mind is that which will commune with them. Be firm in your Works, yet respectful.

INVOCATION OF AZAL'UCEL

"I am the Daimon who speaks the words of the Immortal Fire, the Holy Flame which emerges from the Lightning Flash and Storm of Chaos bred, so this the angel-serpent shall come forth with the Birthing Knife shedding into storm of Seth!

*Spirit of which the Fallen have taken Strength, Isolate and Beautiful,
Angelic Essence, Azal'ucel, from which came into being Cain
I do invoke thee!*

South-

*Devil-Djinn of the Burning Desert sands and the Sun, Sortha'n-din –
thy stave and fork unto the flame that is my soul shall be illuminated
in this blackened light. Shaitan the Adversary, my soul enflamed!
AROGOGORUABRAO – THIAF!*

East-

*Lucifer revealed as Azazel, bringer of illumination and love, who
resides in shadow and light, cover and cloak my spirit with thy twelve
wings, serpent skin covered from the shedding of the Dragon, bring
now forth the serpent essence of my soul! Melek Tau'us, beautiful
spirit of Fire, I summon thee forth! PHOTETH*

North-

*Set-an, isolator and strengthening force of Storms, that chaos which I
have tempered in thy elegance of darkness. I go forth and become as
the Eye of Algol, separate and alone in my being. Typhon, present
unto me the Tcham knife from which I shall stand forth in my
dreaming and waking! Sender of Nightmares ascend through me!
OOO*

West-

*Let now the Serpent encircle me, Leviathan the Coiling Dragon of
timeless being. I summon your essence unto me! Great chthonic
daimon of endless being, I seek to drink deep of your cup and behold
the mysteries of the depths! MRIODOM*

Aoth, Sabaoth, Atheleberseth, Abraoth!

*By the very circle of which I build – I walk unto the crown of Lucifer –
that Emerald which shines the essence of Heaven and Hell. That
Angelickan Watcher of the Sun shall come now forth to join with the
Ahrimanic Shadow, that Angel and Daemon are Joined!*

*I walk unto the Umbrarum Rex, the Kingdom of Shades and the Ghost
Roads – Open the Gates unto me!*

*Guardian of Flaming Sword and Corpse-King of the Scepter – Open
forth the Leviathanic Way to me! I behold the center of the Eight –
Rayed Black Sun – My essence unto Seth!*

Azal'ucel! I invoke the Baphometric Spirit of Fire!"

INVOCATION OF THE ADVERSARY



The Above sigil is of LUCIFER, the Patron Spirit of Light and Darkness, who bestows freedom upon those who seek him within.

The following is a ritual which may be conducted when the Sun is at its full light, or when the Moon is full or dark, as the essence of Iblis be finally revealed. The purpose of the ritual is invoking the spirit of the Adversary, known as Shaitan/Iblis, Satan, Lucifer, Set, Azazel....

The sorcerer shall seek the fire-spirit of change, rebellion and progression. The symbol of Set the Adversary shall take the earthen form of the Devil, the solar creative (and destructive) force of change and self-deification.

There are two primary faces of the Adversary. The celebrant may construct as mask of two sides, which shall be placed upon the center of the altar. A phallic symbol or 'Stone God' may be near the mask as well, symbolizing the Solar Creative Force of the Beast 666. -

One- The Fallen Seraph Lucifer, the angelick essence of the Black Flame, the very source of our wisdom, being and becoming.

Two – The Seraph of Flame, the Djinn Iblis of Fire, Daemon of the Blackened Flame, serpent – beast – dragon – wolf – goat. Satan is the devil-cloaked initiator of the path of the wise, those who laugh at the warnings of a cringing society.

Robe thyself in crimson, the color of flame and movement.

The symbol of the averse pentagram, being downward pointing to indicate the union of the fallen angels with humanity to create divinity. In the Sethian Witchcraft Current the sorcerer becomes as SET him/herself, thus in the circle the first of Witchblood unto the path.

Upon the Hour of Noon-

Invocation of the Djinn of Fire

Ya! Zat-i-Shaitan!

*O' ring of flame, scorching sun of the sun's height
Scorpion soul, who arises as the Sun at Noon*

Sekak Sekak, Iasokilam

*I speak now unto the Sun, from the fires of growth and illumination
That in your pride and knowledge of self may I become as
I summon your essence in this Noontide Hour, to the Scorpion Flame*

*Al-Saiphaz, Al-Ruzam,
At the point of the Crossroads, when the Sun is high I do speak thy
words of power*

*Zazas, Zazas, Nasatanada Zazas
Zrozo Zoas Nanomiala Hekau Zrazza
Sabai infernum*

*I shall transcend and ascend above all things, myself may only
strengthen in this light
In this hour I illuminate, I burn with the glory of Luciferian Light –
Within!*

*Above the Throne of Azothoz is the entering fire ring of Set-heh,
Adversary of the Nine Gates!*

I go now between and beyond, within and without!

Upon the Hour of Midnight

Ya! Zat-i-Shaitan!

*By the Gate of the Black Light, when I name the words against the
Sun*

*O' Fire Djinn Azazel, Set-heh, I summon thee forth with Serpent's
tongue,*

That my oath before this blackened flame, ignited within.

In the dreaming aethyr shall I be known in the wisdom of the Moon

Al Zabbat, Hekas Hekau, Serpent Soul do I summon

*Raise now from thy Black Light, that I see what has been never
known*

Akharakek Sabaiz

I call forth the Shadow of which I am and have always been,

The darkness which I nourish in between the light

Eclipse now the face of God that I become in this darkend image-

By this circle I do become

By the flame I do emerge

*I am by form the Peacock Angel beauty revealed unto those who may
see*

As the Black Sun rises, I become in this emerald stone

I am the Imagination, the Seed of Fallen Angel

In darkness exists my Light

*My Will gives birth to the kingdom of Incubi and Succubi, the nourish
their desires in the blood of the moon, Lilitu Az Drakul*

So it is done!

CONJURATION OF LUCIFER AND LILITH

The Beast or Chioa Invoked

LUCIFER, SATRINA, LILITH, OUYAR, IZORPO, CHAMERON, ITA, ALISEON, PARTASH, MANDOUSIN, TALTO, PREMY, ABITO, ORIET, AMIZO, NAYDRUS, KOKOS, ESMONY, ODAM, EPARINESONT, PODO, ESTIOT, EILO, DUMOSSON, PATROTA, DANOCHAR, ABEKO, CASMIEL, KEA, HAYRAS, KALI, FABELLERONTHON, BATNA, SODIRNO, PEATHAM, *Come*, LUCIFER, Hail, SAMAEI, Hail LILITH.

The **CONJURATION TO LUCIFER AND LILITH** is a Luciferian Rite invoking the Masculine and Feminine aspects of the shadowside. Specifically, Lucifer is the Light Bringer, the Wisdom and Power arising from becoming like Samael. Lilith is the Nocturnal Vampiress or Succubi, the Mother of All Demons and the instructor of Sex Magick. Lilith is the Darkness and the hungers of instinct. When balance can be achieved with these powerful archetypes and deific masks, the Sorcerer will be made as the Chioa, or Beast which is commonly called Baphomet (the Father of Wisdom) or Cain (the Son of Satan/Samael).

The Conjuration is from the middle ages "Grimorium Verum" and the names of Lilith in traditional Hebrew folklore. Use this invocation as a Mantra or visualization process which will create a powerful effect.

One may utilize this rite in Goetic Sorcery once the Adept has mastered the internal invocations successfully – that is, Lucifer and Lilith have been worked with in certain detail to productive ends with the path itself.

TOOLS OF ART

THE CIRCLE

The Circle is an old boundary which was used back from the eldest days of Magical practice, specifically the Sumerian word Zisurru, which is the circle drawn in flour. The flour itself is known as qemu, such aspects of primal sorcery have survived to the present age in various cultures, in Voudon practices and even Thelemic Magick, Sabbatic and Luciferian Witchcraft. The Flour Circle is not by any means a must, **one may create an Ourabouris – Levianthanic Boundary which is symbolic of the Self Encircled, that fascination and self-enchancement leads to the Gates of the Infernal and Celestial Peaks of Magick Light, the awakening of ones Will and divinity. The Circle should be understood as the essence of the Self, that it is the bridge between the waking and dreaming, between the celestial and infernal, the fiery essence of the Azazel.**

The Circle in this Goetia and within the Luciferian Path is not meant to keep something OUT, rather it is a symbol of the Will and Discipline of the Self to stay focused.

The original circle of Solomon as redesigned by Aleister Crowley is indeed powerful in form, e.g. Ourabouric Circle, but in working with such a more Luciferian focus was needed. The Leviathan which makes the circle, is sigillized and charged essentially with the names of Luciferian power, being

SABAOTH (The Lord of the Sabbat, or the Sabbatic God, associated with Zabbathi)

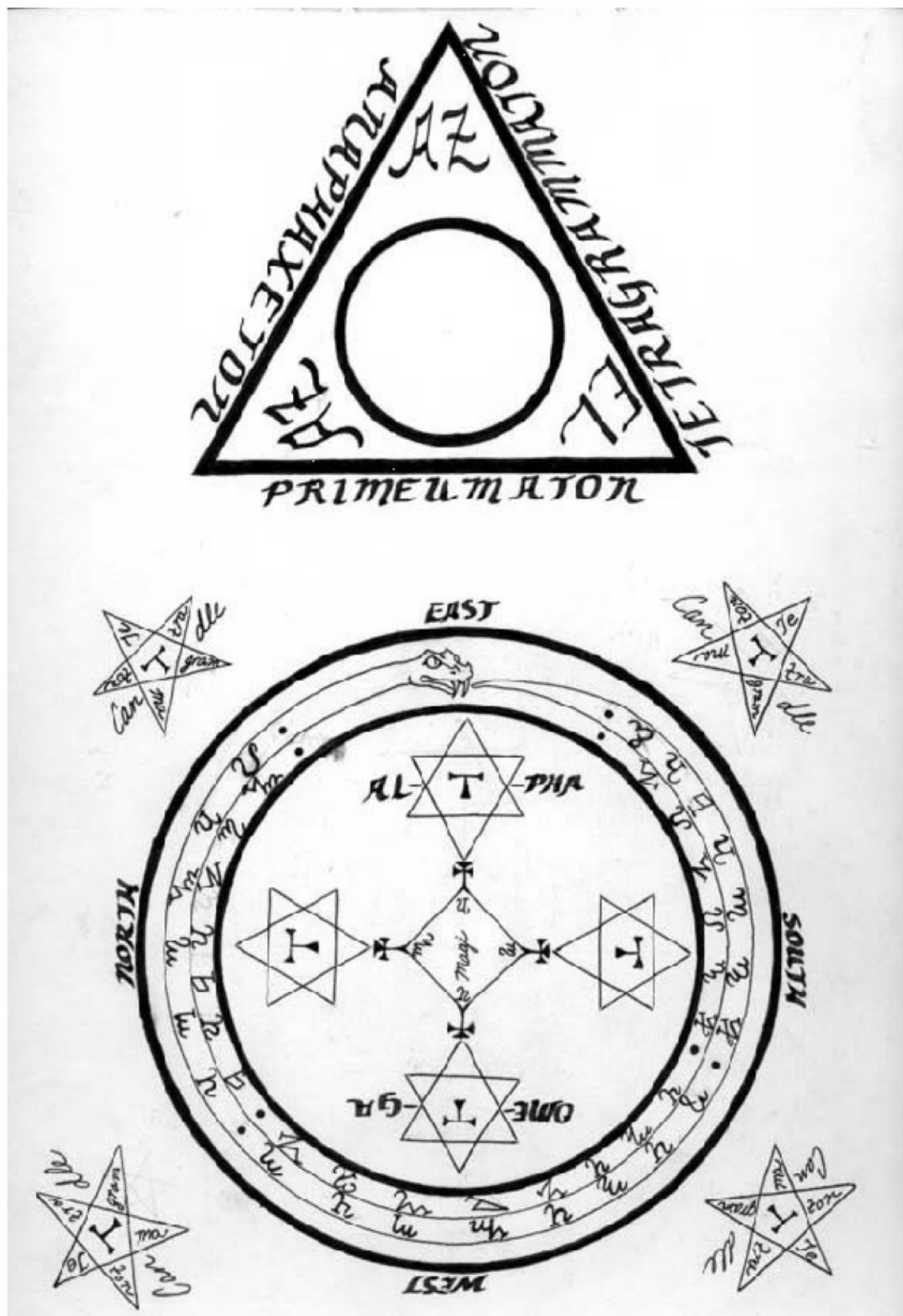
ADONAI (The Lord of the Earth, associated with Lucifer)

AZAL'UCEL (the Sigillic word formula of Azazel and Lucifer, used as the initiator or Genius of the Holy Guardian Angel Rite presented in this edition)

BABALON (the Power form of the Goddess from Lilith – Hecate – AZ, the Daemonic Feminine)

LILITH (The Queen of the Sabbat – the Vampyre, the Lady of the Crimson Caul, the Mother of Cain and the creator of Succubi)

These names as scribed around the circle are in the Witch-Language commonly known as Theban. This provides a yet known but unseen sigillic formula not indifferent from the Alphabet of Desire, as suggested by Austin Osman Spare (See the BOOK OF PLEASURE, 93 Publishing, Quebec Canada).



THE EVOCATION CIRCLE/TRIANGLE



In regard to the Goetic triangle of evocation, a distinction should be presented. The Three Points of the triangle refers to the Three Aspects of Hekate, being a meeting place of spirits often symbolized as the Crossroads. The historical triangle in Ceremonial Magic is the materializing point of the Daimon. While the present work explores the path of invoking such forces, the triangle itself served to unite the Demonic (Chthonic/Atavistic) with the Angelic (Celestial/Empyrean). The triangle contains in the center a circle; this is the summoning point of which Solomon was said to bind such spirits. The inside of the triangle contains the name **AZAZEL**, being a significant change from the traditional MICHAEL. The purpose of this is to have the circle blessed with the deific power of Azazel, who is also more commonly recognized as Lucifer. As the Sorcerer of the Left Hand Path seeks communion and a form of Antinomian self-deification, an association of self with Azazel is thus made, a formal confirmation of the dedication of the path. It is by this self-deification that the Daimon is controlled within the circle by the focused Will of the magician, rather than a 'holy' force. This is a psychological approach in which the sorcerer fully relies on the Will to control the ritual, thus adding a real sense of danger to the rite. Care should be practiced however with this distinction, as the Djinn of this book are both ancient and cunning.

Traditionally, the triangle should be 2 feet distant from the magic circle and three feet across. The triangle should be placed towards which quarter where the spirit evoked would belong. The base of the

triangle would be near the circle, the apex would point in the quarter of the spirit. It is suggested that one observes the Moon also in the operation.

The names surrounding the triangle are ANAPHEAXETON, TETRAGRAMMATON and PRIMEUMATION.

THE ATHAME OR BLADE OF THE WHITE HILT

The White Hilt knife is the Magickal Tool of the Work of Illumination of the Angelic Guide, the Solar and Luciferian Blade of the Divine Will. The White Hilted Knife is used in such works such as Workings of the Divine Will, or Angelick – Holy Guardian Angel. The Athame is also used in circulating and visualizing light around the self – encircling the being. You will want to decorate the handle in the runes of summoning and protection, as first described in "The Key of Solomon the King" (Clavicula Salomonis), Translated by S.L. MacGregor Mathers. The Blade should be made in the hour of Mercury when in the sign of the Ram or Scorpion. You may alternatively conduct such when the Moon is Waning in a more probable time frame.

When you obtain a white handled knife, roughly six inches long wait until the Moon is waning. Fill a bucket or basin with distilled and purified water and pour salt, Abramelin Oil and a few drops of your own blood. You will then wish to have a small fire which you will hold the blade over. As it is heated in the flame, envision the fires of Azazel and Hecate, purifying and blessing the blade with your divine Will. It is the very blade which once consecrated, should be seen as forged by Cain from the metal from Lucifer's Crown, in the very Forge of Cain does the Fire of Iblis bless.

When the blade is heated, take the knife and place it in the water –

By the Blood I give I empower this Blade, the very knife of my Divine Will

By the Moon Waxing and Waning I do receive the Fallen Stars fiery and ancient

Blade of steel do I summon thee, with the fires of Azazel called Shaitan do I consecrate thee, by the flames of Hecate do I empower thee!

*The circle is cast in the Sabbat journey of the Celestial and Infernal –
Blessed is this sacred blade –From the meteor which fell from the
crown of Lucifer!*

*By the metal blessed in the fiery forge of Our Lord Daeva, who is Cain
the Cloaked One So mote it be!*

THE BLACK HILTED KNIFE (Evocation Dagger)

The Black Hilted Knife is the blade of Barbarous Evocation, the knife dedicated to Shaitan of Midnight and Banal, the Daemonic Adversarial Blade of Lucifer, the sacred weapon of banishing and commanding – the fulgaris lightning bolt of the fallen Djinn.

The Black Hilted Knife is used for making the circle and commanding the spirits into the Triangle, the sacred circle within the meeting place of spirits.

The Blade may be consecrated in the hour of Saturn. As well when the moon is waning create a distilled water container and fill with blackened pepper, Hecate Oil and a few drops of your own blood. With the flame burning, hold the blade within. Envision the fires of the underworld, of Hecate-Lilith and Banal, of the Daemonic Gods below who open the gates of our own transformation. Envision the fire empowering the blade with the serpent tongue of Shaitan of Midnight, the purifier of the black handled knife.

As the blade is immersed in the water, recite-

*By the Mysteries of the Depths, the Coiling Dragon of Old
Beheld to the Gates of Leviathan*

*By Hecate and the Skull Wreathed in Roses, which is silence and
beauty*

*I summon thee blade of steel, envenomed in the Darkness of the
Earth*

*Do become knife of the Devil's Claw, my sacred tool of summoning
Water-Daemon of the Blade be born*

By Banal and those of the shadowed realms-

Blade be blessed! So mote it be!!

THE WAND

The Wand is the fiery essence of the Magician, the Will of the Work itself. Create or decorate your own Wand which shall reflect your sacred symbols and desire of your becoming. Austin Spare called these sacred letters as the Alphabet of Desire, a sigillized form of the subconscious and symbols which represent the Higher Articulation of the Self. The Luciferian Will which is self-immolated unto perfection. The Wand should be cut, painted and decorated with the specific Sigils from Ones Alphabet and done so in the Noon Tide Sun, sacred to Shaitan, the Djinn of Fire. The wand corresponds also to the Phallus, the solar vessel which spills forth the Elixir of the Sun.

THE PENTACLE OF TETRAGRAMMATON

The symbol of strength and conceptual imagery of the Pentacle of Solomon, the Magus who bound the Djinn of this Book. The Pentacle may be worn as a method of encircling the Self in the Mask of Purity, thus remaining a symbol of the Mind in Unity with the Will. Often in evocation/invocation, spirits become points of Obsessional Belief which seem to 'speak' or send 'impulses' and 'desires' to the sorcerer which may be contrary to the purpose of the Ritual. The Pentacle of Solomon/Tetragrammaton is the Sigil of the Will of God (God may represent SET or the Divine Will – the Isolate Self). You may have the Pentacle of Tetragrammaton on your person, symbolic of the Will of the Rite. When one enters the Cross-Roads of Spirits you are in the Arena of Anon, the Spirits which have existed between the Aethyr and the Earth for timeless ages – the take the flesh of our desires, therefore posing a dangerous tight rope walk of obsession/possession. Consider the Strength of Will as the Guide in the Working, thus the reason for one being in direct contact with the HGA/Angel-Serpent and envenomed with the Light of Set or the Adversary. In recent workings, circa 2006, I have worked with the symbol Inverted – to some good effect. As with Magick, Lucifer is found in all things, not because I wish to see it but it is experienced. HVHI awakened is the key and the careful and studious Adept should explore this avenue.

The names within the Tetragrammaton represent the power of Will that the magicians holds in the working, thus within the Pentagram



which ascends towards the Luciferian realm of Air. Tetragrammaton is the formula of the Holy Guardian Angel or Higher Self/Daimon (Genius).

Soluzen in the center represents the Shade or Spirit which is summoned to come forth in the Point, the very meeting place of spirits (the Triangle and Circle).

Bellatar is to speak that we may hear and understand thee (instinct and impulse, realization).

Bellonoy is to show us the treasures of which we seek (initiation, awakened and renewed, developed perception).

Halliza is to appear in a human shape, or that which we may wish to view.

Abdia is to Will this spirit or Daimon to join with us in ascended union, that the Luciferian Spirit becomes in this light of the Sun or Moon.

THE VESSEL OF SOLOMON

This is in a modern context the Fetish or Urn which is the "home" of the spirit. It is also known as an nganga, such in the methods of primal sorcery. The magician should create or obtain such a pot or urn for which you will summon and bind such spirits to. This is traditionally symbolic to the vessel of Solomon of which he bound the 72 Djinn of the Shemhamforasch. The sorcerer who seeks to transmit the knowledge of old through their essence of being may use these vessels as a womb for the daemon of the Sun or the Moon. Upon obtaining the proper urn or pot, wash and purify the vessel for a time. Allow it to dry in the Light of Dawn until Dusk. Allow the Sun's rays to purify the urn and prepare it to house the Great Familiars and Djinn of the Fallen Angels, who still walk in spirit among and within us.

The Vessel will indeed become their binding place once they have been evoked and then bound into the pot. The most dangerous method of binding the spirits to the vessel is the "Earthenware Virgin" formula designed by Austin Osman Spare. This involves a Sexual technique of self-fascination in which the elixir is kept and buried in the vessel for some days and nights. This is an optional method which is very dangerous to the process which it is created.

Vessel Preparation may continue once the pot has been cleaned. The magician will scribe the binding sigil of Solomon upon it, as this will exteriorize the force summoned to reside in this temple in the earth, which you may communicate with by dreams. It is optional for the sorcerer to add a drop of his or her own blood in the vessel to consecrate it as his own.

The Sigil will be prepared on Virgin Parchment or some high quality paper. It may have a strong reinforced backing such as a piece of Leather or Toadskin (if common amphibious frogs or such inhabit an area, watch for dead ones which you may use). The Vessel itself may contain a layer of grave soil and images, perfumes or such which you associate with the Spirit.

Once the Magicians summons in the evocation circle the Spirit, and then enters the point to become one with the spirit – the very essence inbetween, then the force will be Willed by concentration and enchantment (of reciting the binding spell) into the vessel. If Sexual Evocation, allow the elixir to enter the vessel upon climax. If one is Working with a partner, a woman, then she may utilize both male and female sexual fluids to create and give material basis for the spirit. This is not by itself necessary; the solitary magician may conduct successfully this creation or summoning method alone. Beware the union of the fluids of the Sun and the Moon, as it leads to a strong Familiar who for the inexperienced, may cause mental stress for the magician.

After the Evocation and Binding of the Spirit to the Vessel, bury it in a graveyard or some designated area by a great Tree or hidden place. It shall reside there for a period of when the Dark Moon begins and grows towards the Full Moon. You may evoke it above the burial space on those nights, envisioning it growing in strength with your Willed focus.

On the Night of the Fullmoon, exhume the Vessel and in the Temple invoke the spirit through the Black Mirror of Circle, seek the inspiration of the spirit and then retire to sleep. Take notes to the dreaming communion and meeting of the force, it will guide you to the answers you seek. Do not threaten or seek to harm the spirit without purpose, but be firm and consistent in your communication. Demand fairly it conduct the purpose of its summoning.

The essence of Sorcery is the focused view of Self-Enchantment. Self-Enchantment is the process of remanifesting inspiration aspects of obsessional perception, the instinctual guide which leads one to 'automatic' (in reference to Automatic Drawing, the subconscious unveiled) communication with the Serpent-Angel, Azal'ucel (Holy Guardian Angel/True Will) or initiatic guide. Self-Enchantment is also the directional point which is the obsessional direction of ones sorcerous path. The Path of Sorcery is the direct road built from self-enchantment and the union with the isolate core essence of being (HGA). Sorcery is the rejuvenating obsession of encircling belief into flesh. This may be understood by Austin Osman Spare's conceptual

theory of manifestation – Will-Desire-Belief, self-
enchantment/obsession leads to the destruction/vampyric death of
unnecessary ideals which plague the self in numerous forms. In
primal cultures these dogmatic ideals manifest as self-created
sickness and disease. By destroying their foundation in the mind, one
may absorb their very elixir of 'life' and devour their 'flesh' as well.
This is the very essence of the exorcism of the Tchod Rite of Tibetan
Magic – the Rebirth of the "I" as a layered aspect of the core self or
Angel-Daemon. The self adds layers of conscious – subconscious
antiquity, based on conscious desire and ones surroundings. This may
lead to laziness, sloth and an undisciplined Will. It is essential to
undertake periodic Workings to invigorate the mind via Self-
Enchantment.

THE BLACK MIRROR

Considered a tool of scrying and divination, the black mirror proves also a tool of contacting and communicating with Spirits and shades of the dead as well. The black mirror is made of something such as onyx or perhaps even a plate of glass painted with a rich black, for which a reflection is still obtainable. Some chaos sorcerers have created black mirrors from a piece of glass with black electrical tape on the reverse side. This proves efficient and inexpensive as well as offering the same affect.

That mirrors can be gateways into the realms of the dead and even Hell is no new theory. The Hebrews believed that the mirror was a gateway into the caves of Lilith and her Succubi offspring. Young women were discouraged from using mirrors for this reason, lest they become possessed by the Demoness, who will drive them to sexual acts with sleeping men. The Black Mirror is considered also a tool for Atavistic Resurgence that the demons of the mind or the lycanthropic state may be brought out by enchanting the self to open the imagination to images in the reflection.

The Black Mirror in the Work of the Goetia is used as a tool to communicate with the bound spirit or familiar after initial evocation. The sorcerer who summons the Angel or Demon may bind it accordingly to the vessel, and at a later time evoke the spirit again and use the Black Mirror to visualize its form and impressions it may send. If a specific Goetic spirit is bound with the magician as a familiar/famulus, then the Black Mirror is ideal in communication. Some have used divination boards in front of black mirrors to communicate with spirits, this techniques proves a powerful gnosis to step into, as you essentially bring the astral/ghost realm into the physical plane.

The mirror is used in the following way-

1. Summon the Spirit in the Evocation Circle
2. Bind the Spirit to the vessel and sigil accordingly.

3. Use the mirror to contact the spirit later after it has been bound.
4. Contact the spirit before sleep to ensure a detailed communication – if you dare.

SEEKING FIRST COMMUNICATION-

Once the spirit has been properly bound to the vessel, you may wish to communicate or experience the visions it may send you. Keep in mind, all of these visions may not be pleasant and if your Will is weak you have the danger of becoming obsessed with the force.

Place the circle again in the chamber in the triangle –

If you have made a doll or effigy to hold the spirit, place the doll in the Triangle – This is the very meeting place of spirits. Burn the incense and very few candles should be lit. The ambience of the chamber should be suitable for bringing their world into ours.

RITUAL EVOCATION WITH THE BLACK MIRROR

"Spirit N. I do rouse thee from the vessel, tomb of darkness. I summon and call unto thee spirit N. to arise from thy vessel and present thyself in the reflection of this mirror. Present yourself in the form of which that is known, impart upon me thy visions of the world of shadows, and that which I seek to know."

The spirit should appear in the black mirror or in the darkened chamber you will feel a presence and then begin viewing images, perhaps even your own visage changing into this form. When you have viewed what you Will, thank the spirit and end the rite. If you sleep shortly afterwards, keep a journal next to you to observe the images which you may see.

50

SEXUAL EVOCATION

The Triangle is the very meeting places of spirit and sorcerer, thus is the channeling point of summoning. Place the vessel, doll or pot of which the spirit is bound – along with a copy of the sigil for focus in the evocation circle (triangle).

Illuminate the chamber in low light, incense and that which is pleasant to both the magician and the spirit. Visualize the spirit growing within the vessel as you silently summon it –

Begin arousing yourself with the enchantments of your own imagination. Understand this spirit is formed from you, something of a familiar and spirit you have given life to. Focus on the desire of which caused you to evoke the spirit in the first place (divination, knowledge, ect) and focus intently upon this. As you reach the climax, focus on the sigil of the spirit and allow your mind to black out (i.e. death posture) in this moment of ecstasy. After you have made this sacrifice of anointing some of the fluids on the sigil, banish (by forgetting or what technique you have created to clear the mind) and end the rite.

If you have a partner in the rite, you will both focus on the spirit and not on each other rather than Willed Desire and Lust of the flesh. Concentrate on the aspects of the spirit of which you relate to it, associations, etc. When you reach a climax loose yourself in the ecstasy of union with this spirit and the moment of the orgasm and death posture.

THE OTHER MAGICAL REQUISITIES

The other ceremonial requisites are suggested by the *Clavicula Salomonis Regis*, translated by Samuel Liddell MacGregor Mathers, edited with an introduction by Aleister Crowley. The proper perfumes and incense may be burnt, and the sacred bath may be prepared. The purpose of the bath is to refresh the mind and prepare it for the Work. Mix the water with soothing bath salts and a touch of Abramelin Oil and other of your choice. Before entering the water, touch thy temples and forehead –

THE ADORNATION OF THE BATH

"By the Sacred Waters of Hecate and the cleansing light of Lucifer, I am to prepare for the Great Work, and my body shall be a temple of both abstinence and fornication."

After the bath and when you have robed yourself –

THE ADORNATION AT THE INDUING OF THE VESTMENTS-

"O Seth-an, Lord of the Earth, Lucifer, Lord of the Air, Hecate, Goddess of Waters and Shaitan, Lord of Flame, that I shall be wrapped in the cloak of the Wolf and encircled in the Serpents Skin, So it is Done!"

THE CONJURATIONS

The 72 Spirits of the Shemhamforasch

"I do summon and evoke thee, O' Spirit N. by the Flames of Azazel – the Lord of the Earth I conjure thee forth. By Beralanensis, Baldachiensis, Paumachia and Aplogiae Sedes; by the most powerful Guardians, Djinn, Genii and the Spirits of the Abyss, brought forth by the Great Shadow of the Fire Seraph. I summon thee wise and ancient spirits, attend me and appear now in this circle-

By the names of Lucifer, who brought the Flame unto the Clay – He that gave us breath, Immortal and Holy Fire.

Lucifer, Ouyar, Chameron, Aliseon, Mandousin, Premy, Oriet, Naydru, Esmay, Eparinesont, Estiot, Dumosson, Panochar, Casmiel, Hayras, Fabelleronthou, Sadirno, Peatham, Venite, Venite, Lucifer Amen.

I summon thee, shadow and light, Angel and Daemon, together as one...I do summon these O great familiar of the earth, from which my Dagger commands thee, appear and move, materialize in this meeting place of spirits. I conjure thee, Spirit N. who shall appear before me, in circle and center. Attend now my calling and show thyself in a form you so desire that we may hold congress in the communion of my self!"

OPTIONAL ENGLISH/ENOCHIAN CONJURATION-

"I do conjure thee, O' spirit N. by the flames of Azazel – the Lord of the Earth I conjure thee forth. By Beralanensis, Baldachiensis, Paumachia and Aplogiae Sedes; by the most powerful Guardians and spirits of the Beast, brought forth by the mighty throne, I summon thee descending spirits, dragon of the dark heavens

By the crown of the Dragon, enthroned Eye of Holy Fire – Be friendly unto me, enter this circle and bring forth your wisdom and truth, descend and come forth from the Dragon's Temple, bring forth the Wisdom of the Wicked."

(Translated)-

**OL GNAY ZODANETA GAH IALPRG AZAZEL, ENAY
THAHAAOTAHE OL ZODAMETA – MICMA – MICMA MICALZ
BRANSG GAH A ORH LEVITHMONG YOLCAM OXIAYAL IALPOR
GAH – OL VINU ARPHE GAH, VOVIM DE A MAHORELA IALPRT
MOMAO DE A VOVIM, VEL UCORSAPAX OOANOAN DE PIRE
IALPRT ZORSE PAMBT OL, ZIMII OI COMSELH VOLCAM G
ANANAEL VOOAN UNIGLAG NIISA VOVIM SIAION YOLCAM
ANANAEL DE BABALON.**

THE CALL TO CHAOS
THE TEARING OF THE WOMB
AN INVOCATION TO DARKNESS



Hail, great devourer!
Awaken from the abyss, harken the ravens of death!
Illuminate my eyes in blackened flame.
I pray that I shall grow strong from feeding upon the stronger
That I shall be cunning more than they
Hail Amaymon, who shall rise up in me as Mahazael
I shall devour my gods & become the One-Adorned-in-Fire.
To be never a slave, always WITHOUT-A-MASTER
A God beholding no other. AZOTHOS!

THE INVOCATION OF THE KING

Being Amaimon, Gaap, Paimon or Asmoday

"Great – Powerful King Amaimon, who exalted in the Power of the Spirits in the Kingdom of the East, (South, West or North) I invoke thee in the name of Darkness, from the dwelling of darkness and in their power of illumination. In the name of Primeumaton who reigns over the palaces of the Sun and the Moon – I invoke thee to appear before this circle, in this triangle – the very gathering place of spirits. I seek Amaimon to Rise up in me as MAHAZAE, the devouring dragon. Open thy eyes through mine Amaimon and I shall have thy Blackened Flame within.

Great King Gaap, bring to me the knowledge of the Black Flame, rise up in me and open my eyes to the world and the power within it.

Great Spirit Paimon, Luciferic Angel, awaken in me and bring the wisdom of ages.

Asmoday, Give unto me the power of the 7, that I may be as the Beast upon the Earth. Arise through me as I become the One adorned in fire.

Thou art fallen and perfected Angel, who hath tasted the ecstasies As above and So below, Sun nourished Djinn who drank deep of the shadows, whose sword tortures those who would obey me not -. I call and Command o' king N. to bring this spirit unto me without violence or harm – This is my Will. "

THE CONSTRAINT

"I do conjure and summon thee, Spirit N. by the flaming essence of the Forked Stave of the Sun, the Adversarial Shadow and Burning Fire which is the Prince of Spirits, Angels and Daemon. Come thou forth and without delay to me, Spirit N. By Adonai, the Lord of the Earth, By the Axis of the Sun and the Moon I summon thee. By the Eternal Fire, come now unto this Circle...Be welcomed unto me."

WELCOME UNTO THE SPIRIT

"Welcome Spirit N. You are welcomed in this meeting place within the Crossroads. I have summoned you forth, to join with me, by the union of Heaven and Hell. I bind this within this circle, take flesh and desire within thy Sigil of Calling, which I shall give unto thee life. Thou shalt not leave this circle until I am satisfied, for I shall bring you forth into the world of flesh once again.

By the sacred center of the Arcanum of Shadow and Light, within the Ourabouris Circle I am bound and free, yet as you are Spirit N. shall you enflesh my desires of which I speak. By my command and Will do you bring forth that which I have called you for, that I shall also seek your servitors, those whom obey your command.

By the Pentacle of Solomon have I summoned thee! Give unto me a True Answer"

COMMUNION

Depending upon the technique of the summoning, being Sexual Congress, Ceremonial or Meditative (Black Mirror), you will want to envision this spirit outside of the self, in the summoning triangle of spirits. Notice the attributes of the spirit, what makes it powerful and what it represents to you.

PREPARING THE MATERIAL BASIS

One may now focus upon the sigil of the Spirit, by enflaming the self via envisioning your sexual desire in the form of a black serpent which rises through your spine – starting at the base. As it moves up you will enflame yourself more. If with a partner, they shall envision the same to materialize the spirit. Begin visualizing what this spirit looks like, feels like and what form it takes. Visualize how it speaks to you and the familiars of which it governs. As you reach climax, you ascend into the Celestial Heights of the Luciferian Sabbat – When the mind is led through the Axis of the Point of Light, the solar force of Azazel. Anoint the Sigil in the Sexual fluid of either yourself (if solitary) or both yourself and your partner. At the moment of ecstasy, you shall take the flesh of the beast and along with the Djinn – spirit, descend unto the Infernal Sabbat of the Death Posture, from which you shall emerge in the flesh of the circle. The ensorcerling of belief is significant unto the practitioner who by self-enchancement and the combination of Will-Desire-Belief, have transcended the separation of flesh and spirit.

After you have consecrated the sigil, close the circle and the spirit form, while weak, will remain in essence. When the mind becomes interlocked with this force, and the sinking from ecstasy into the Infernal Sabbat of the Waking Self, then it may bring inspiration of what you seek, which shall emerge later. Seal the vessel and bury it in a safe place in the darkness of the earth. You will then wish to keep it buried for Nine Nights, which holds its basis in Vampyric folklore. You may go to the place of where it is buried to burn a black and white candle in the night hours, and envision the Angel or Daemon while it grows in being. In the tenth day, at Dawn, dig up the vessel and clean the exterior. You will then summon the spirit in the Evocation Circle, and then either perform an Invocation to call in the force, which will remain connected with you in dreams until you destroy and burn the vessel and contents. You may also summon the spirit in the Black Mirror, and meditate upon it until communication is gained.

INVOCATION

The Sorcerer may invoke the spirit at certain points of the rite, after the Vessel has been created and the Spirit is bound to it. Initial Evocation and creation rites do not involve this process.

At the moment of envisioning this force, summon it now within the sacred circle of self, call the spirit into your self, by Will alone. Some magicians have actually entered the circle, and by their enflaming of self can then possession occur. Let the spirits and shades dance within your mind, filled with the ecstasy of invocation. Control and understand the spirit, never surrender complete control. When you have reached beyond the peak of gnosis, the mind will forget the summons of the spirit and you will close the circle. You may recall this force when you are in need. This is specifically why the mentally ill or weak of mind should not conduct such workings – the self may seek to destroy itself in such a manner.

LICENCE TO DEPART

"Hail to thee Spirit N., thou hast answered my questions, and has caused no harm or danger to man or beast. You may depart now unto your place of rest and repose. Be with me in dreams and in flesh as I desire, yet thou art free to leave this dwelling at Will. So it is done. One may command the spirit in the vessel within the triangle, just as one would summon the spirit into visible appearance."

THE SHEMHAMPHORASCH

BAEL



Baell/Bael is the first king who is of the power of the East, being Air. Bael is a Luciferic spirit who is able to shape shift – by the cat (stealth and instinct), by toad (the form of Ahriman, the gateway of self-initiation of the Devil or Anglican Witchcraft Lore). When one summons Bael it should be done so in the evocation circle – absorb the essence within this circle – focus the mind to be aligned and shadowed with the spirits anthropomorphic identification, until “he” becomes you. You will then work on your ability to shape shift in dreams. The 66 legions of spirit familiars may be commanded by will to produce some results of what you seek in the obtainment of knowledge. Bael is a powerful familiar spirit who may bring one much instinctual impulses in relation to animals and dream shape shifting.

*"From flesh to spirit, dreaming is awakening
by Night and by Dawn
Divels arise, clothed in animal skins
darkness as the clothing of shades
to go forth to the Sabbat way
Bael, open the gate to thy way"*

— From a Luciferic Prayer of the Sabbat, unpublished grimoire of the author.

AGARES



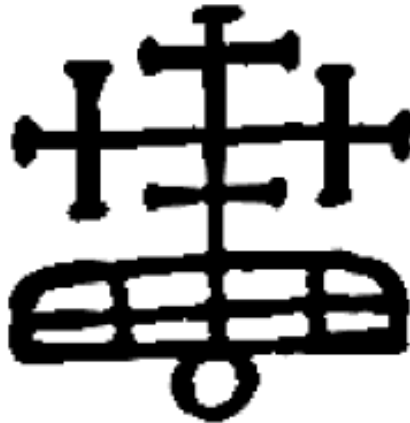
Agares is a Duke who is under the Power of the East, thus specifically a Luciferic Spirit, relating to the astral body. Agares traditionally appears willingly as an Old Man who rides upon a crocodile. A spirit which allows the understanding of both languages and interpretation, Agares is a spirit which accelerates the perception of languages, communication – magical and otherwise. In the design of my Sethanic /Shadow alphabet (see Austin Spare's Alphabet of Desire), I made silent invocations to Agares – to speed the communication of the subconscious to the conscious. Earthquakes are the symbol of a strong will and individual presence. 31 legions of spirits assist in such operations.

VASSAGO



Vassago is an angelic ruler of the tarot; silently invoked this Prince may produce impulses and initiatory associations via the tarot thus allowing instinct to grow with association of such tools' of divination. A mighty prince, governing 26 legions, Vassago is also ideal for the willed divination of future initiation, a Gateway to the Luciferian Realm of Spiritual development. Vassago appears in the black mirror as a wind-rushed robed spirit who is both angel and demonic shadow, who has many arms and talon-fingers. His nature is nearly identical to Agares, being a Luciferian spirit.

GAMIGIM



Samigina or Gamigim is a spirit of external necromancy. A Marquis, Samigina speaks with a harsh voice and governs 30 Legions of Spirits. Samigina knows liberal sciences gives accounts of dead souls who have died in their own darkend desires. He allows communication with the shades of the dead, specifically on dreaming levels. One may also witness 'faces' in a black mirror while communicating with him. It may be recommended that the magician utilizes EVP to record Samigina or other shades in the place of invocation/evocation as well as within a graveyard. Goetic rites may be performed but with less 'tools', it then will rely on the sorcerers' ability to go forth into trance to summon such latent forces.

MARBAS



Marbas/Barbas is a President, appearing in the mind's eye as a Lion, which beholds a shadow which is twisted and sharp looking. Marbas appears as any form desired, mostly as a shadowed man. This spirit reveals hidden aspects of the self through initiatory experience. As a cursing tool, one may evoke Marbas in the mind, and his 36 legions of spirits to manifest in the enemy as a disease. He may be used also to improve the ability to will immune system to work more efficiently, thus a beneficial spirit/Angelic familiar.

VALEFOR



Valefor/Malephar is a Duke who governs 10 legions of Spirits. Valefor is a vampyric spirit/demon, which initiates through the astral body and dreams. This spirit may be willed and bound to guard one's sleeping chamber – and feed from any forms which come near you. Valefor has 10 legions of spirits, often appearing through the mirror as a lion with the head of an ass. Valefor may also be a guide to the necromantic arts, communion with the dead, who in older times was said to lead men to the gallows...

AMON



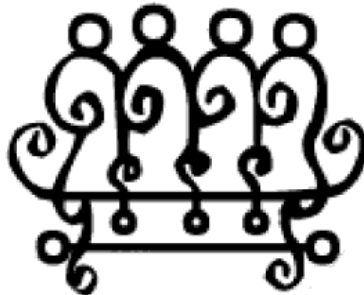
Amon/Aamon, the devourer, a werewolf – demon whom is a significant initiatory force wither invoked or evoked. It is suggest that the sorcerer shape shifts in meditation and dream with Amon, become this shadow form and think deeply about the attributes of such a spirit. In the black mirror Amon is darkness incarnate, vomiting flames. In the shape of a human the head is a raven with a wolf's teeth. Amon is also a divinatory spirit whom aligns the conscious mind with the subconscious i.e. True Will. 40 Legions of spirits can be summoned and used to defend and encircle the magician.

BARBATOS



Barbatos is a great Count or Earl, even a Duke who appears with Four Kings and troops. Barbatos is a spirit which reveals 'astral' grimoires that is methods of initiation which may be found by inspiration via the astral plane. This spirit, who rules 30 legions is an Angelick ruler of Luciferian Witchcraft – by nature one comes into being by the communication with animals (body language, posture ect) and the ways of astral shape shifting via dream.

PAIMON



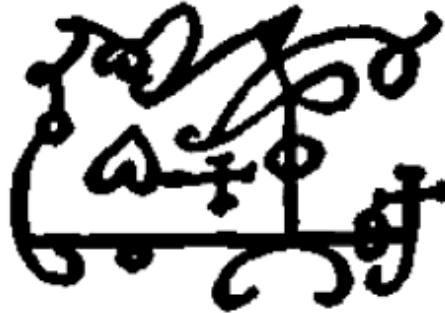
NORTHWEST – related to twilight, Paimon is a spirit of the air which may be compared to Lucifuge Rofocale. Paimon is an obedient spirit of Lucifer, who is directly associate with the element of Air relating also to the astral body. As Lucifer was said to have been drowned in the depth of his knowledge, the Fallen Angel grew strong from the union of the infernal and angelick aspects of the self. Paimon is an angel-daimon of Lucifer, whom appears as a man crowned upon a camel. This spirit is a familiar of musick, thus by invoking Paimon one may work through an avenue of self-initiation through creating musick. Paimon is a powerful Angelick King of the Witchcraft, whom has 200 Legions of spirits – half are the Orders of Angels, the others being Potentates. Paimon appears with two Spirit/Djinn – Label and Ablim who are referred to as Kings. Paimon is perhaps one of the most significant Angelick Rulers, which along with Astaroth (whom is more bestial/demonic in nature and appearance) opens the way to the "Grail" of Lucifer's crown – the perception of "I" and the mind separate from the universe. Paimon is a higher spirit of self-initiation, who is a path maker for ones own becoming. Paimon sometimes appears as an angelick spirit with a flaming sword. His office is Guardian of the Path through Leviathan, the Guardian of the Depths and Subconscious. In summoning Paimon, the sorcerer may be tested by Paimon. Beball and Abalam are two kings who often appear with Paimon. It is said, Paimon was of the Order of Dominations or of the Order of Cherubim. Often, Paimon displays his knowledge of the Abyssus, or where the Wind is and the way of the Earth. This is the knowledge of the subconscious and how to utilize it for your own life and spiritual work.

GUSION



Gusion/Gusoin/Gusoyn is a spirit of divination as well as being a guide in the communication with the shades of the dead. Gusion is also a spirit which instinctually passes on concepts and ideals in honor and dignity. The sorcerer through invoking the spirit would focus on areas of character development and self-perception, that which separates the initiate from the profane and common clay of humanity. Ruling 40 legions of divels/demons, Gusion is a strong Duke.

BELETH

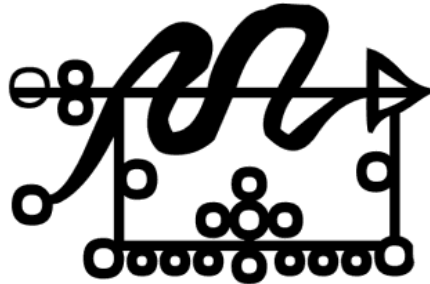


Beleth/Bileth or Bilet is a King whom appears Mighty and Terrible. Beleth is summoned and manifests upon a pale horse with musical instruments like horns playing near him. He does appear in flames and very angry, the magician even if working with the black mirror will want to silently create a triangle in the South and East Quarters, and command the spirit to take a calm form. When the flames cease, he appears as a King like older man with a long beard. Being of the Order of Powers, he does govern 85 Legions of spirits. Beleth is a useful Love Spell Spirit, whom you would will your desire to become flesh.



Leraikha/Lerajae is a Marquis whom governs 30 Legions of spirits, whom is a familiar of arms, weapons and marksmanship. He appears as a green clad archer, while sometimes in some older military uniform which appears to be of the civil war area. In an initiatory sense, Lerajae is very useful in directing ones desired goals and making them reality. For instance, one would summon Lerajae when one wants to obtain a specific goal i.e. job, trip, item, etc. The archer as he is known is useful in the sense of 'hitting the mark'.

ELIGOS



Eligos is a Duke who appears as a Knight, whom carries a lance and a serpent. Eligos may reveal hidden secrets i.e. within the self, outer as well. Eligos is also a divinatory spirit as well, who may reveal the coming of wars, unrest and battles. It is suggested the Eligos also causes Love of people as well. He governs 60 Legions of Spirits. Eligos can teach of the strategy of war or mental battles against another.

SALLOS



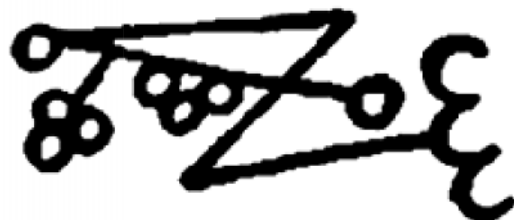
Sallos/Saleos is a Might Duke as well, who appears in the form of a soldier of medieval times riding on a crocodile, whom is crowned. Sallos is a spirit of lust and desire, whom one may project to bring on with another – and create a flowing inspiration to achieve the union with another. He governs 30 Legions of Spirits as well.

PURSON



Purson is a Great King who appears in the Black Mirror as a man with a Lion's face, who carries a serpent/viper in his hand and rides upon a bear. Purson is a spirit of divination as well, who holds communicating with the shades of the dead. Purson may discover treasures, in the form of insight and inspiration which causes the magician to obtain knowledge. He may take a body that is astral/aerial or human, and bring earthly secrets and divine ones (self-introspection). Purson is an Angelick Ruler who brings good servitors, and has 22 Legions of Spirits whom are partly Order of Thrones and Order of Virtues.

MARAX



Marax is a Great Earl and President. He appears in the mirror and the mind as a Bull like figure with a human face. Marax is a spirit of astronomy whom may inspire learning in this area. He is also a Witchcraft spirit of Wort Cunning and Herbalism who governs 30 Legions of Spirits and gives excellent familiars.

IPOS



Ipos is an Earl and Might Prince, who appears as an Angel with a Lions head. Ipos is a spirit of divination and self-development, assisting and inspiring communication and moral concepts of communication of the era of which one lives. As Ipos makes men witty and bold, they have a confidence boost through inspiration and self-reliance.

AIM (Hayborym)



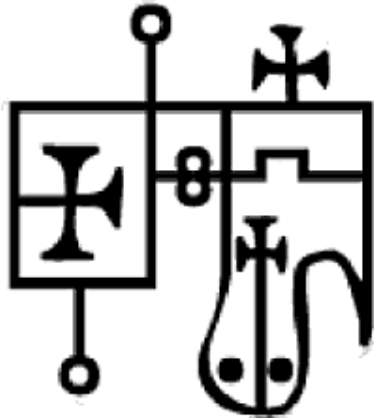
Aim is a Duke whom appears as a Man with Three heads – one as a serpent, the second a human head having two stars on the forehead (burning like an image of the Morning Star or Lucifer) and the third as a Cow. Aim rides upon a large Viper who carries a Firebrand in his hand from which he sets cities and great places on fire. Aim is a spirit of self-development and force of Will, whom is also of inner divination. He has 26 Legions of inferior spirits.

NAIBERIUS



Naiberius is a Marquis whom comes forth as a black crane, who flies about the circle. This is a spirit of the Witchcraft which makes men and women cunning in the Black and Hidden Arts and Speech/Communication. Under the Will of the Sorcerer, Naiberius brings knowledge on how one may restore lost dignity and honor. He governs 19 Legions of Spirits.

GLASYA-LABOLAS



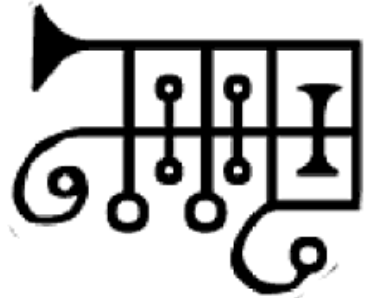
Being a might President and Earl, Glasya-Labolas appears in the form of a dog with wings. He inspires the learning of the Hidden and Black Arts, and is an author (creator) of bloodshed and manslaughter. Glasya-Labolas is a demon of cursing, whom causes situations of danger to occur. Also being a spirit of divination, he may bring the union of friends and foes as well. Glasya-Labolas commands 36 Legions of Spirits as well.

BUNE



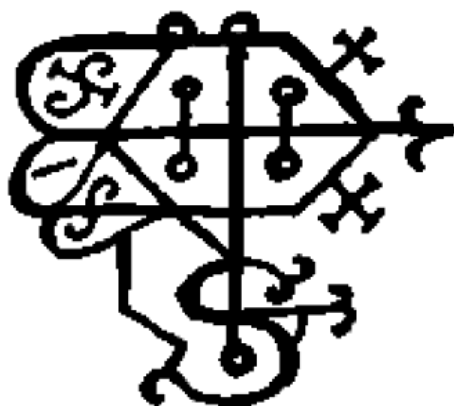
Bune/Bime is a Duke, who appears as a Dragon with three heads – one like a dog, one as a bird and the other as a man with black eyes. Bune is a shade gatherer, under the form of Azrael –the Angel of Death. Bune gathers shades unto one place, or sepulcher that they may reside in your place of dwelling, gathering knowledge and impulses from beyond the grave in the dreaming state. Bune brings knowledge of how one may become greater, and grow in experience and wisdom. He governs 30 Legions of Spirits.

RONOVE



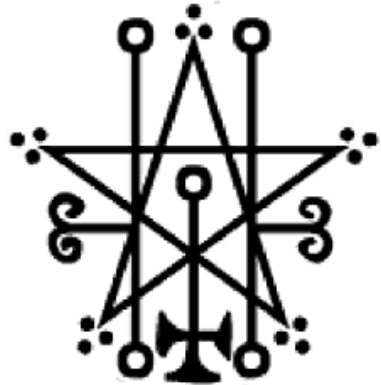
Ronove appears as a demonic shape, a monster whom has no true form. He commands 19 Legions of Spirits and gives good servants. Ronove inspires the knowledge of languages, magical and otherwise. He is a Great Earl and Marquis whom inspires a comprehension of learning within the circle. Ronove is an excellent Familiar which brings instinctual knowledge via waking and dreaming of the Alphabet of Desire, the language of the subconscious which empowers spells and talismans.

BERITH



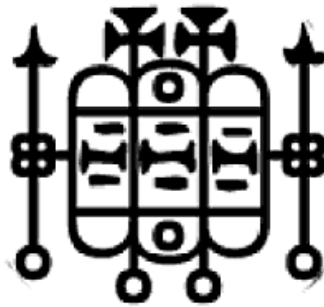
Berith is a great spirit who appears as a medieval European soldier, clothed in red whom rides upon a crimson horse. Upon the head of Berith rests a gold crown. Berith is a divinatory spirit who brings visions in dreams, which are revealed as images to the magician. Berith governs 26 legions of spirits. In an initiatory context, Berith may be a tool in the understanding of the self – including the 'turning of gold', i.e. the self coming into being or strengthening in form. The fiery essence of the self. Berith proves a powerful Goetic servitor to summon and guard when introspective rites of self exploration.

ASTAROTH



Astaroth appears as a hurtful angel who rides upon an infernal dragon. He is ghostly pale in color, something like a corpse with blackened eyes – no pupils. Astaroth also has long hair, and appears with a crown upon his head and a viper in his left (or right) hand, which are clawlike and bestial. Astaroth is a high Luciferic angel, whom is a very powerful guardian spirit to invoke. Astaroth is uniquely balanced in nature – being a mix of angel and demon, thus is a model and initiatory force in the workings of the Angelic and Bestial Servitors – that in union the spirit proves a balanced articulation and representation of the self. Astaroth governs 40 Legions of Spirits, and shadows forth ones own HGA/Angelic Familiar or initiator unto the path. Astaroth has been known to initiate or lead one unto the Luciferian Path of self-deification.

FORNEUS



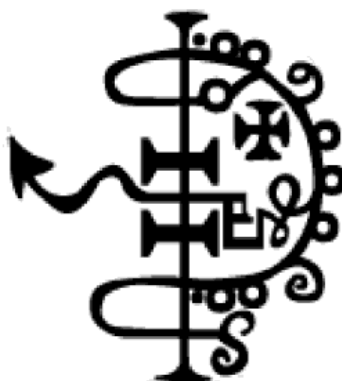
Forneus is a marquis who appears as a sea monster/dragon. This Leviathan-form is a bringer of wisdom that teaches and inspires the comprehension of the languages of old. Forneus is also one who heals arguments and reconciles foes. He governs 29 legions of spirits, who are partly the Order of Thrones and Angels. One may invoke Forneus as a bestial and serpentine force of self-awareness, that one may delve the depths of the subconscious to work through the familiar of the self, thus a guide to the HGA/Angelic Familiar.

FORAS



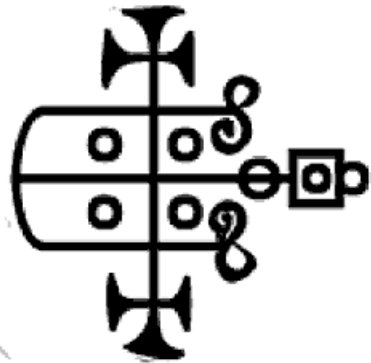
Foras is the 31st spirit of Solomon. He appears as a strong man. This spirit is essential in ones own self-introspective initiation which involves magical practice. Foras teaches the art of logic and ethics and inspires a healthy outlook towards the upkeep of the human body. It may be suggested that Foras is also a spirit which suggests the crystallization of time, whereas one may learn to appreciate and control their surroundings to the point of stretching the barriers of time. This may involve but is not limited to – total environments, advanced sorcery techniques which crystallize areas of ones surroundings to give a stronger appearance of time slowing. Foras is a spirit to invoke in areas of one stimulating a discipline to exercise and physically challenge the self towards improvement.

ASMODAY



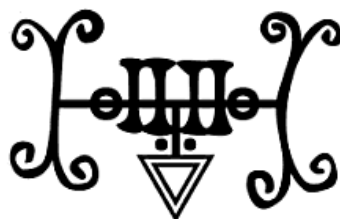
Asmoday/Sidonay is a great king, being a fountain source of Luciferian Witchcraft and primal sorcery. Asmodeus is the ancient Aeshma, the Daeva of the Wounding Spear in old yatukan sorcery and Ahrimanic daeva-yasna (demon-worship). Asmodai appears as a demon with three heads – Bull, a Man and a Ram, also a tail of a serpent and spits flames. His feet are webbed as a goose and sits upon an infernal dragon. Asmoday appears with a lance and spear, the color of the flag on the banner is crimson with a black dragon upon it. He is the choice power under **Amaymon**. This powerful Daemon inspires astronomy, geometry and earthly arts. Asmodai also inspires invincibility by the development of strength and will. As one evokes Asmoday, a seeming cloud of black and gray smoke appears in the mirror – it seems to move beyond the mirror from the circle yet this is a seeming illusion – if ones concentration of Will is upon the circle, hold it fast to the meeting place of spirits. Asmoday may be summoned by self-enchantment as in Karezza (Karezza is masturbation without climax, always Willed) or other means. A Sex Magickal operation involving the consecration of his Sigil with secretions/fluids of both male and female will create Asmoday, as suggested rightly so by Aleister Crowley. Qabalistic lore has long warned of such, as it is said to breed demons. In a self-initiatory sense, it is ideal and powerful. Asmoday/Asmodeus grants 72 Legions of Spirits, and shows one where treasure may be found. This translates to the treasure of self from which one may obtain an area of individual and mental achievement. After creating/summoning/invoking Asmodeus, follow your instinct accordingly.

GAAP



Gaap/Tap is a mighty Prince and President and Angelic Ruler who governs 66 Legions of Spirits. It is written that Gaap appears when the Sun is in certain southern signs, in a human form. He appears in front of four Mighty Kings, whom he leads. Gaap is a divinatory spirit as well as one which acts as an accelerator of social behavior, i.e. how individuals act are perceived and read by specific body language and posture, etc. Gaap is also a spirit of astral and dreaming projection. This spirit also teaches one how to consecrate items unto Amaymon, his King. It is written that Gaap is a Demonic Ruler who is a patron God of some Necromancers. The Necromancers offered burnt offerings and sacrifices to him. Those practicing such rites now may utilize animal remains or semen/fluids to produce a proper sacrifice.

FURFUR



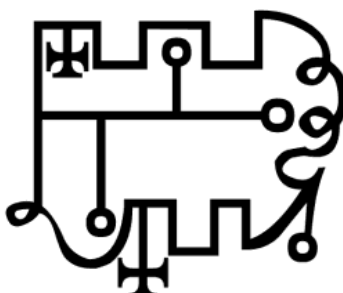
Furfur is the Thirty-Fourth Spirit of Solomon, who is a great and mighty Earl. This spirits appears as a deer with a fiery tail, who is said never to speak truth. This translates in an initiatory context that Furfur echoes the conscious mind, that is, he does not reveal the depths of the true self, i.e. the subconscious abyss within. Furfur is a spirit of the carnal ego, the daemon associated with the body. This spirit will also take human form is commanded, and will reveal truth once the magician has Willed it so. Furfur can raise a storm which translates to the context which makes reference to his ability to cause "Chaos" in areas of self-introspection, which which will create a powerful situation for the one who works with this spirit. In other words, Furfur can assist or help destroy the self. He may also be commanded with his 26 Legions of spirits to create Chaos of a somewhat destructive nature in another.

MARCHOSIAS



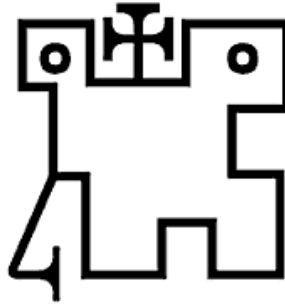
Marchosias is a mighty marquis who appears in the form of a wolf having wings with a serpent's tail, as this spirit appears it vomits flames. Marchosias is a werewolf daemon – having been bound to the earth, has taken forth and absorbed the shades of the wolf – thus upon request Marchosias will take upon a human form. Marchosias is a fallen angel who is a strong fighter – who was of the Order of Dominions. He governs 30 Legions of Spirits, when summoned by Solomon, he told after 1,200 years he had hopes to return to the Seventh Throne. Marchosias teaches and initiates through lycanthropy and astral shape shifting, as well as war and combat techniques.

STOLAS



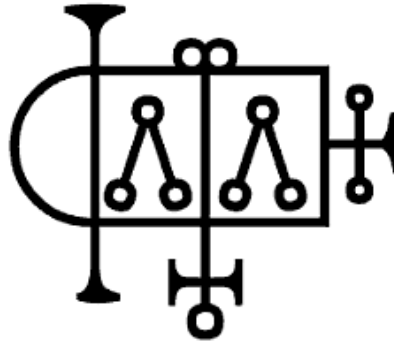
Stolas also called Stolos is the Thirty-sixth Spirit who is a great and powerful prince. He appears in the form of a mighty Raven, who also takes the shape of a man. Stolas teaches the ancient art of astronomy and herbalism. He inspires the magician the instinct of wort cunning, the art of the wise. Stolas governs 26 Legions of Spirits, who also teaches Astronomy. When one summons Stolas this spirit often appears in the black mirror as a Raven, which interestingly enough symbolizes Hidden Wisdom and the Darker Realms, thus one assumed as a God Form by invocation, allows a very interesting prose into the concepts of Astronomy and spiritual impulses of that particular Spirit.

HALPHAS



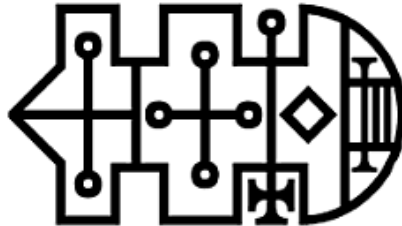
Halphas or Malthus is the Thirty-eighth Spirit of Solomon, who appears as a Stock-Dove. Malthas (as it is also spelled) is a Great Earl, who speaks unto the magician with a hoarse voice. This spirit upon evocation in the black mirror, builds Towers and fortification surrounding the magician. This may be reflected in a spiritual manner, creating astral towers of which protect the magician from any attacks. Malthus furnishes the tower with weapons of war, he does send Spirits to fortify the tower, and they are excellent spirits for protection. He has 26 Legions of Spirits who may be summoned through him. In the Black Mirror, Halphas may be then invoked into the magician, as a part of recalling the spirit as an atavism. This will strengthen the mental aspect of the individual who seeks to create a solid essence of self which may not be attacked by spiritual means.

MALPHAS



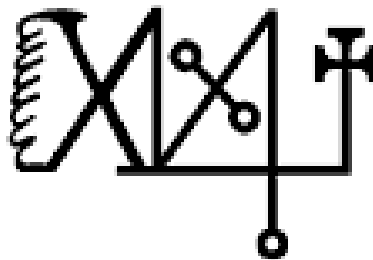
Malphas is the Thirty-ninth spirit who appears like a crow, however will take human shape once the magicians requests it. Malphas is a might President who is very powerful. He does build high towers like Malthus however may also bring you the knowledge of your enemies' desires and thoughts. It is required for creation and manifestation of this spirit that one performs a sexual sacrifice (for material basis) for which one would focus on the sigil and consecrate it accordingly. It is known that Malphas will deceive the magician if he is not careful. Be prepared and be exact in your commands.

RAUM



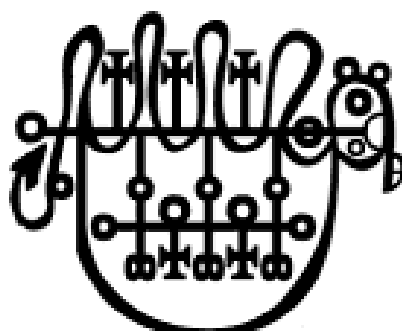
Raum is the Fortieth Spirit of Solomon, who is a Great Earl. In the black mirror and the evocation circle he appears in the form of a crow, but will appear in a human form if commanded. Raum was said to steal treasures from a King's castle, however this may be translated into an initiatory context as gathering secrets astrally, from others if need be. He is also capable to destroy dignities of men and primarily acts as a divinatory spirit. He was of the Order of Thrones and still governs 30 Legions of Spirits.

FOCALOR



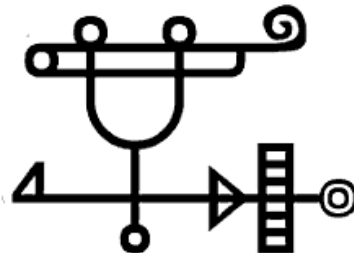
Focalor/Forcalor/Furcalor is a Might Duke who appears in the form of a man with a Gryphon's wings. Focalor is a murdering spirit, who may also drown individuals in water and causes storms in the seas. If commanded, he will not harm any living being. He was too of the Seventh Throne and seeks to return there after 1,000 years. Focalor governs 30 Legions of spirits and is a powerful servitor to summon in dreaming (Subconscious – Water – Leviathan) sorcery. He too has power of the Air, being a Luciferic Angel as well.

VEPAR



Vepar is the Forty-second Spirit of Solomon whom is also recognized by Vepar or Vephar. This Spirit is a Great Duke who appears as a female mermaid. He governs waters and was said to guide ships with armor and weapons. He also causes storms in the sea. In an initiatory context, Vepar is a spirit who is of the Leviathanic Spirits, of the subconscious and water. In this, Vepar appears in dreams as a fluid-like gray mermaid who has deep blue or black eyes. Vepar may gather and guard servitors who go forth by the dreaming gnosis, and reveal secrets of the self long buried. Vepar also causes men to die in three days by infected wounds and sores. He governs 29 Legions of Spirits.

SABNOCK



Sabnock who is also called Savnok is the Forty-third Spirit of Solomon who was commanded into a Vessel of Brass. He is a Marquis who is considered very powerful. Sabnock appears in the form of an armed soldier with a Lion's head who rides upon a white horse. Sabnock builds towers and castles, being dwellings of the astral spirit which the sorcerer shall encircle his/her self in through dream projection. He can cause wounds to infect and kill me slowly. Sabnock gives excellent Familiars who may build and strengthen the towers of self. He governs 50 Legions of Spirits.

SHAN

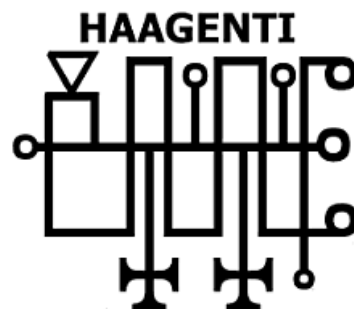


Shan/Shaz/Shax is a Great Marquis who appears in the form of a Dove, who speaks with a rough and hoarse voice. This spirit may take away hearing and sight, and may destroy perception. It is written that Shan steals money out of the house of Kings, which in an initiatory context of the Sabbatic Path, Shan guides the sorcerer's astral spirit to the Sabbat – and reveals secrets unto him/her. Shan brings Horses to the magician, which is the Nightmare or Sabbatic Steed. One must summon Shan in the Evocation Circle, the very meeting place of all spirits. The magician will then enter the circle to ensorcel himself in this essence. Shan may also reveal hidden things and that which is not kept by Wicked Spirits. Shan does give excellent Familiars and Governs 30 Legions.

VINE

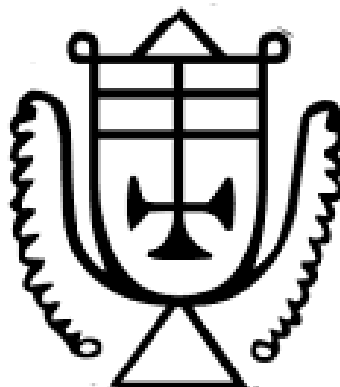


Vine is the Forty-fifth spirit whom is also called Vinea. Being a Great King and Earl, Vine appears often in the form of a Lion/beastlike man who rides upon a Black Horse, holding a serpent in one hand. In Black Mirror Evocations, Vine has oftentimes appeared as a serpent like lion who then loses form and becomes a burning cloud with several eyes peering from the fire. Vine builds towers (of protection on the astral plane), destroys great walls (of the sorcerer's enemy) and makes waters rough with storms. Vine governs 36 Legions of Spirits, and acts as an elemental guide unto those who may seek to attack you. Vine is also a divinatory spirit who will also bring initiatory knowledge to Wizards, Witches and hidden aspects.

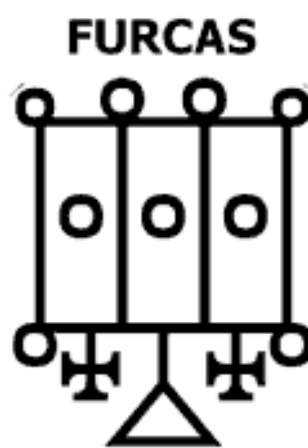


Haagenti is a President, who governs 33 Legions of Spirits. He appears in the form of a Bull with Wings, but will take human shape at the command of the Sorcerer. Haagenti makes men wise by wisdom brought on various subjects, generally within an initiatory context. It is said Haagenti makes Water from Wine, Water into Wine which represents that this spirit may bring simplified meanings of difficult initiatory concepts, that of the art of sorcery. It is said he may transmute metals into Gold, which symbolically represents the same of initiatory Work.

CROCELL

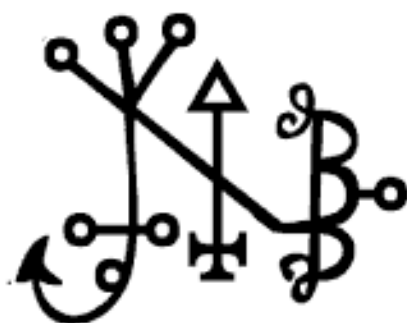


Crocell is the Forty-ninth spirit also known as Crokel. He appears in the form of a angel, shrouded and pale like the dead (not unlike Astaroth, the Luciferic spirit guide). He is a Mighty Duke who is very strong in presence, who speaks in mystical tongues and poem of self-illuminating or hidden things. He brings the sounds of rushing of waters and that will create a calm of self. It is said Crocell warms and discovers baths, and may purify water unto the sorcerer who seeks a cleansing. He was of the Order of Potestates, or Powers before his fall of independence along with the Djinn or Angelick spirits of Lucifer. He governs 48 Legions of spirits.



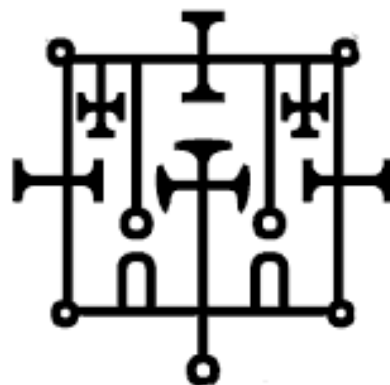
Furcas is a Knight who appears as a cruel looking old man who has a long beard, who rides upon a pale horse. He carries a very sharp sword in hand and appears in the evocation circle as an aggressive and fiery shade. Furcas teaches the arts of Cheiromancy (Palmistry), Pyromancy (the art of Fire) and logic/philosophy. This spirit governs 20 Legions and is very useful to the sorcerer on the ensorcelling of the spirits of fire.

BALAM



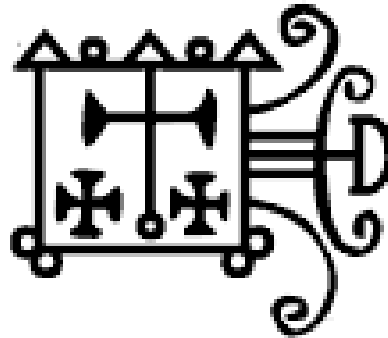
Balam is the Fifty-first spirit known also as Balaam. He is considered a terrible and great King. He appears with three Heads, one being a Bull which drops blackened blood as it speaks, which is always a "Speaking in tongues" speech, the other head is that of a Ram and the Third is the head of a young man, who has no hair. Balam has the tail of a serpent with fiery eyes. He comes forth on a large black bear, who is aggressive, and carries a Hawk upon his fist. He speaks in a very harsh voice. Balaam is a darkened Angel, who when the human head speaks, the bull head hisses and speaks in tongues. He is a divinatory spirit, who reveals answers of the past and present and that which may come. He also teaches astral invisibility and how one may project by dreams. Balam governs 40 Legions of Spirits.

ALLOCES

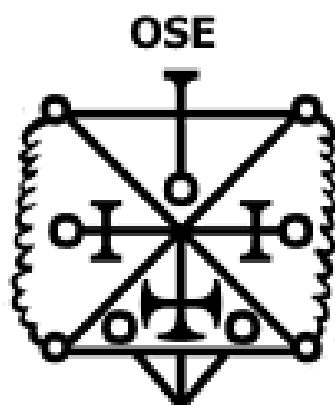


Alloces/Alocas is the Fifty-second Spirit who is a Duke, who appears in the form of a Soldier who rides a great horse. His face is beast like and is that of a Lion, with flaming eyes. The speech of Alloces is very hoarse and loud. He teaches and instructs in the art of sciences and brings very good familiars to who seeks to learn the use of planets in ones initiation. He rules over 36 Legions and may cause the sorcerers enemy to grow paranoid with the movements of the moon, if the magician wishes.

OROBAS



Orobas is the Fifty-fifth spirit who is a Great Prince. He appears in the form of a two legged Horse, who will put on a human form at the desire of the magician. He inspires divination and brings impulses or intuition regarding things of the past, for instance if a horrible occurrence happened at a spot or area. Orobas brings the connection of the living and the dead. He brings also the favor of friends and foes, and is very faithful and respectful to the sorcerer when summoned. He will not trick the magician and will provide quick answers unto that which he governs. He presides over 20 Legions of Spirits.



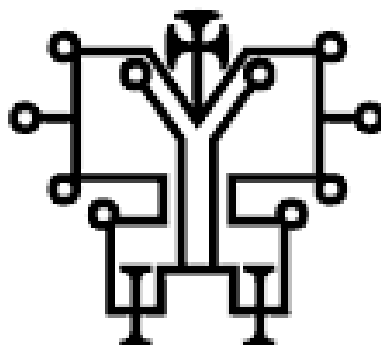
OSE/OSE/VOSO is a Great President, who appears as a Leopard. He will put a human form on at the request of the magician. Ose is a Cunning Spirit who initiates one to the mysteries of the Heavens and Divine things (Luciferic Spirits). Ose also guides one to the Celestial/Luciferian Sabbat and may transform the sorcerer into any astral form they wish. He governs 30 Legions of Spirits.

AMY



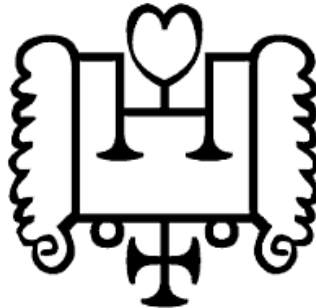
AMY/AVNAS is a Great President who appears as Fire but upon the request of the magician, will take a human shape. He teaches Astrology and sciences, according to ones initiatory interests. Amy grants good familiars and grants insight on the treasures of knowledge, how one may move forward with their own initiation into the magical secrets of the self. He governs 36 Legions of Spirits.

ORIAX



ORIAX/ORIAS is the Fifty-ninth Spirit who is a Great Marquis. He appears in the form of a Lion-Beast, who rides upon a Large Horse with a Serpent's tail. He holds in his Right hand two Large Serpents who hiss. He teaches the Virtues of Stars and how one may contact the Shades of the Dead through the fascination of the Stars. Oriax instructs on the Mansions of the Planets, and how one may hold common knowledgeable associations with them, such as identifying their meanings and associations. He transforms the dreaming body of the sorcerer and grants the favor of friends. Oriax governs 30 Legions of Spirits.

VAPULA



VAPULA/NAPHULA is the Sixtieth Spirit who is a Mighty Duke. He appears in the form of a Lion with Wings, and inspires the knowledge of Handcrafts and Professions. Vapula is by this admission one of the ones of Neph-Kam, the Nephilim who instructs the sorcerer on crafts of which they hold interest. In a beneficial sense, the Sorcerer may send forth Vapula to quietly assist through unknown inspiration for a loved one to learn something quickly, that their brain will gain in associations with this spirit. Vapula governs 36 Legions of Spirits.



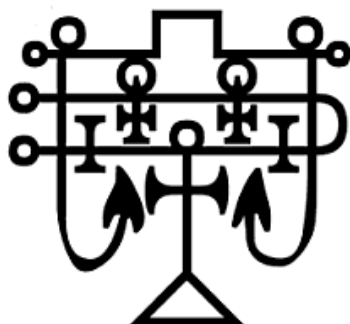
ZAGAN is the Sixty-first Spirit who is a Great King and President. He appears as a Bull with Wings but will appear at the request of the magician as a man. He instructs men on wit and intellect, how to make associations within their own natural environment and how to quietly listen and think/comprehend before speaking. This spirit also transforms Wine into Water and Blood into Wine, being a Vampyric shade which initiates into the mysteries of immortality and blood. He also instructs initiation into evolution and strengthening the self, that one may pass the requirements of a human body upon death – while this is not proved. Zagan makes “fools wise”, which holds a key to the Tarot – those who walk the fearful path, face the dangers of the mind and soul, may emerge as Adepts in the Arte of Sorcery. He governs 33 Legions of Spirits.

VOLAC



VOLAC/VALAX/VALU/UALAC is the Sixty-second Spirit who is a Might President. He appears in the form of a child with Angel's wings, who rides upon a two – headed Dragon. He instructs the knowledge of hidden treasures, or initiation and Coming into Being as a self-deified magician. He instructs on where Serpents may be seen (knowledge and initiation). Volac is also a Guardian of the Circle, who is a powerful servitor who governs 38 Legions of Spirits. Volac is useful in invocation based on instinctual assumption, specifically to seek out serpents if one seeks one by chance.

ANDRAS



Being a Great Marquis, Andras appears as an Angel with a Head like a Black Night Raven, who rides upon a Black Wolf and holds a Sharp and cruel Sword which is covered in purple flames. Andras is a spirit and guide of the dead, and of Infernal Initiation. He teaches the assumption of bestial forms, of Lycanthropy and astral transformation. He also sows discords and destroys enemies of the sorcerer. He is a spirit of death, and will slay many by natural means. Andras governs 30 Legions of Spirits and brings the magician the power of the shades of which he commands.

CIMEJES



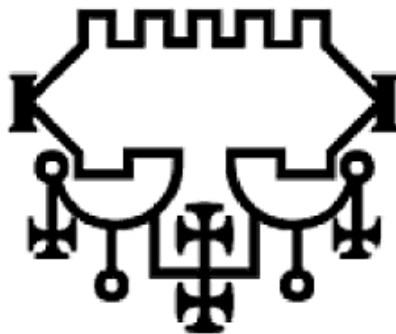
Cimejes/Cimeies/Kimaris is the Sixty-sixth Spirit. He is a powerful Marquis who appears in the form of a Warrior who rides upon a large Black Horse. This spirit rules over all spirit who are hunters of Africa, and Governs 20 Legions of Infernal Spirits. Cimejes teaches grammar, logic and is a divinatory spirit who reveals hidden treasures of subconscious knowledge within the self.

AMDUSIAS



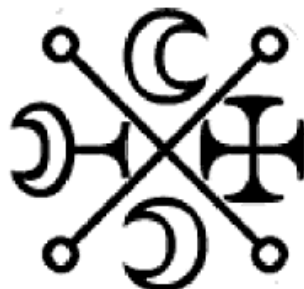
Amdusias/Amdukias is the Sixty-seventh Spirit who appears as a Unicorn like creature, but will transform into a human shape if commanded. Amdusias is a Strong and Powerful Duke who is a spirit of the Earth, who may bring one close to the spirits of nature. He guides in dreams the sorcerer to the great forests, from which the trees are flowing in beauty and ancient wisdom. Amdusias gives excellent familiars and governs 29 Legions.

BELIAL



Belial is Mighty King. Belial is said to have been created after Lucifer, and is considered a powerful Belial is traditionally the Lord of the Earth, the Lord of the Sorcerous Path and a powerful Daemon of the Will made Flesh. Belial appears often in the form of Two Beautiful Angels who ride within a Chariot of Fire. He speaks in a calm and beautiful voice, yet has a touch of the sinister to it. Belial declares how he fell along with Lucifer who came long before Michael and other such Angels. Belial brings self-initiation and development from the magician who may summon and invoke this force; it holds the gateway to aspects of the mind which control speech and thought patterns. Belial is said to grant Senatorships and such, while this is in reference to one achieving success with their own Desire and Will. He Governs 50 Legions of Spirits, who are of the Infernal and Celestial/Luciferian realms of the earth. Belial also initiates into the Solar and Lunar Gnosis of being, that of Vampyres and Wolves. King Belial demands sacrifice, which is of a sexual nature. It is said by Weier that Belial demands burnt offerings and other gifts. A powerful Will is required to restrain and hold this force in the Evocation circle or Black Mirror, from which then the sorcerer should immolate the self in this Daemonic Force – the isolated and immortal psyche.

DECARABIA



Decarabia is the Sixty-ninth Spirit of Solomon, who appears as a burning and flaming pentacle, then at the command of the magician takes the shape of a man. Decarabia instructs the sorcerer on astral and dream shape shifting, how one may transform into a bird or bat, to fly forth and discover darker places of the earth, as well as coming before the magician and acting in the natural way in which birds do. Decarabia teaches also the use of stones and elements in sorceries. He governs 30 Legions of Spirits and is a Mighty Marquis.

SEERE



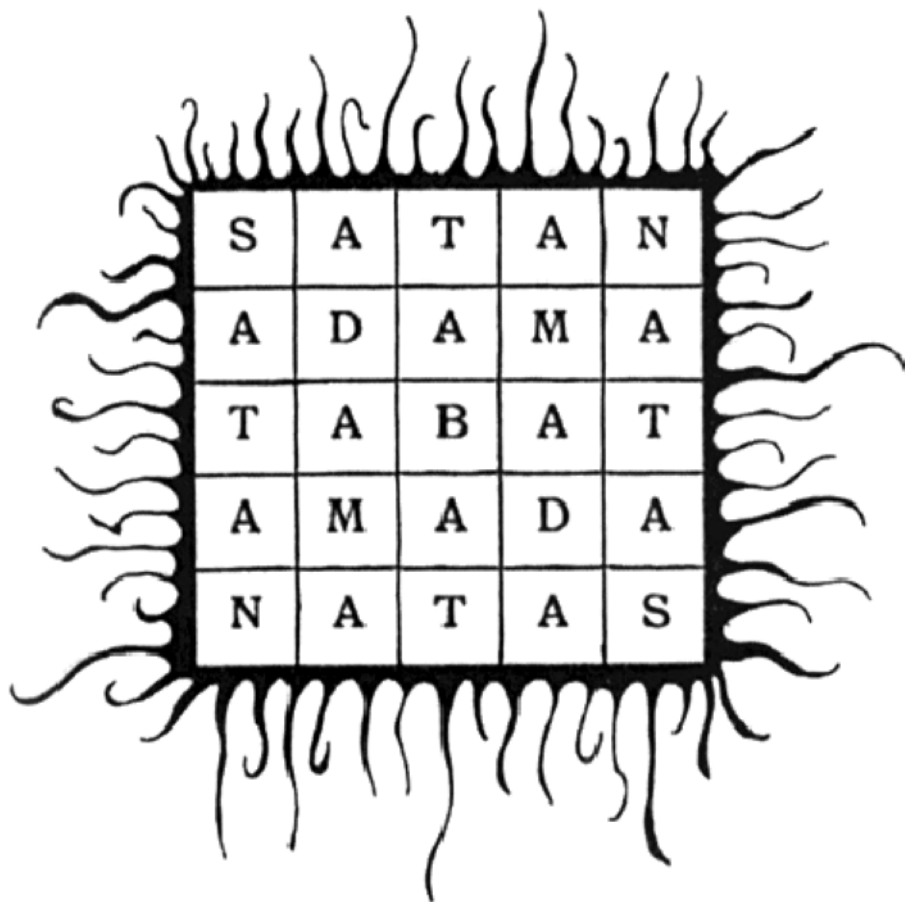
Seere/Sear/Seir is the Seventieth Spirit who is a Might and Powerful Prince, who is under AMAYMON, the King of the East. Seere appears in the form of a beautiful and angelic male, who rides upon a Winged Horse. He is a powerful Angel who brings the sorcerer's Will to flesh quickly, and will disappear until you are ready for him to return. Being a Luciferic Spirit, Seere resides in the Air and may pass over the Earth in a blink of the eye. He initiates the self towards the higher spheres of Light and the Sun, from which one rides the Aethyr unto a higher articulation of being through the Familiar. Seere governs 26 Legions of Spirits, and is of a Good Nature.

Binding Spell of the Seeker

The Path Offered by Sathan

Unto the Devil's name are ye reborn, burning effigy of the Noon Tide Sun, Spirit of Blackened Light, who is both Beast and Angel, aligned with the Rise of Man and Woman - those who walk the thorn-way path. I charge thee with protecting this book, coil as a serpent around the heart of thee text, that as a grimoire scribed in the blood of the moon.

Satan, Adversarial Djinn who dwells in the Sun, crowned in the Emerald which reflects the Noble Flame, who resides in the heart of Midnight, shadowed and ashen beneath the Waters of the Moon - I charge thee with protecting of this book
- The Mind of the Serpent shall open the gates within. By Beast we go forth...





Darkness is always found within first. Your entire life has been found in either an embrace of shadow or a carefully forgotten endless banishing of it. The Luciferian Path is one which instructs the student to awaken darkness, to manifest demons from the abyss of the Subconscious and master them - the end result being self-mastery and the transformation into a Luciferic Spirit. The LUCIFERIAN GOETIA is a grimoire which presents the 72 Spirits of Solomon as daemonic forces within the mind itself, giving possibility to their anthropomorphic existence outside of humanity itself. The interpretation and experience is as unique as the Shemhamforasch itself. Herein is LEGION, the Book of Howling. Contains a different approach to the 72 Demons, Invocations and Evocations written by a Luciferian and a working methodology on summoning and controlling powerful forces.

(c) 2007 Michael W. Ford, Sacred Path Publishing

ID: 713734
www.lulu.com

ISBN 978-1-4303-1569-8



90000

9 781430 315698

Material protegido por derechos de autor

Created with

 **nitroPDF** professional

download the free trial online at nitropdf.com/professional